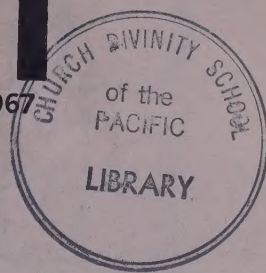


THE Episcopalian

MARCH 1967



WHAT THE CHURCH EXPECTS OF YOU

OKINAWA'S KAMIKAZE CHRISTIANS

When there's a way, there's a well (page 26).

Sunday is the day that belongs to families...
so what better day for family-time calling
and a Long Distance visit with the folks you love?

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submit to this. . . . How . . . can we promote unity with the other Christian churches when we are doing our best to rip our own Church apart? . . . If clergymen wish to be politicians, then let them at least have the good grace to resign their pulpits and let the rest of us get on with the business of worshipping God! And if this be heresy, then make the most of it!

JAMES E. DOWNEY
Little Falls, Minn.

While the Rev. Mr. Ross states what should be obvious to the practicing Christian, that the Church must be involved in the world, he could be more helpful if he would dissolve the dilemma of which "yeast" in what lump."

Too many of us recall that when the Church has become yeasty it has been on behalf of prohibition, against the teaching of evolution, . . . in behalf of holy wars, against birth control. . . .

How, then, does the Church . . . become involved when there is a reasonable difference among its members as to what Christian solutions should be? Obeys the bishop? Take a vote? Stage debates in the pulpit? Agree to disagree?

It is a genuine dilemma, and it is no wonder both clergymen and laymen often evade it. . . .

WHITLEY AUSTIN
Salina, Kans.

. . . I firmly believe that the Church should stay out of politics—and almost all . . . "social action" has a political estimation.

. . . I think it the legitimate duty of the Church to urge the laity to . . . make their religion "into the world" of politics. I believe in the freedom of the clergy to express personal political opinions. . . .

What I mean by "Church in politics" is a situation in which my Church, or my Church as a unit in a council of churches, acts in such manner as to appear to be a political pressure group. . . .

I have had more than forty years of political involvement. . . . Also I have been engaged in church activity. I was born into the Episcopal Church. . . . My Church had an importance for me far above the political accomplishment. The Church recognized the whole of me, not merely that human angle tempo-

rarily sojourning "in the world" and its politics. From my clergy I derived insights which clarified my political positions. . . .

MARIE L. GRAMM
Miami, Fla.

. . . I agree wholeheartedly with [Mr. Ross's] main thesis; but I am concerned about the "how" of our involvement. . . . It is one thing for Christians . . . to bear witness to their convictions in the world. It is another thing for the Church as an organization to sponsor social action which presupposes social and political views that are not explicit in the Gospel.

For instance, sincere Christians in both "liberal" and "conservative" social and political traditions believe that their views are in harmony with the Gospel. . . . neither of the two views is explicitly sanctioned in the New Testament. . . . when the organizational Church, in the person of her officers, espouses specific schemes for social action, this becomes an "official" position. If the action is founded on "liberal" assumptions, the sincere "conservative" Christian is alienated, and vice versa.

. . . In my opinion, if the pulpit speaks courageously and clearly regarding the moral obligations of the man in the pew, the latter will become involved voluntarily and in a way that will do no violence to his conscience. It is presumptuous of me to foist my social and political views on the people in the pew as if my analysis . . . were invested with the same infallibility as the Gospel. As an official organization, the Church is commissioned by Christ Jesus to proclaim His Word, administer His Sacraments, and make disciples of all nations. The specific manner in which the disciple seeks to live out his commitment to Christ is between him and his Lord.

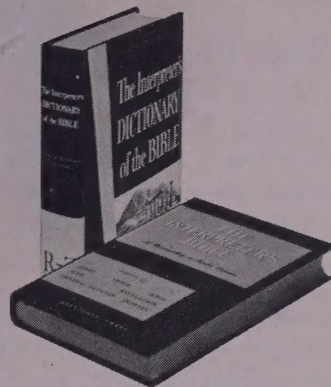
THE REV. DUANE H. THEBEAU
Indio, Calif.

Mr. Ross's point that "we must make it clear that God is involved in all of life on every level" . . . is well taken.

In this recent development to stress the Church's activity and interest as a church action program, it is imperative that we try to see the whole problem and only then do what seems best. . . .

ELIZABETH LONGSHAW BROWN
Bryn Mawr, Pa.

TROUBLE-MAKERS?



For the all-knowing, confident Bible reader who has made up his mind and does not want to be confused with intricate details, these two biblical references are troublemakers. But for the serious scholar or student of the Bible, these two sets are an endless source of information—representing years of work and the combined efforts of hundreds of biblical scholars who have explored every facet of every word in the Bible.

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
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FOR YOUR INFORMATION

"A hundred thousand miracles are happening every day," the song says. Maybe the words are right. Maybe we take most of our miracles for granted. One example is the child on the month's cover. She is utterly delighted with what, to us, is merely an old-fashioned hand pump. To her, having readily available water in her thirst Indian village is indeed a miracle.

"WHAT DO YOU DO WHEN THE WELL RUNS DRY?", page 26, demonstrates how Christians, working together, can help create such "miracles." "WHERE IT WILL DO THE MOST GOOD," page 29, is a brief report on the President Bishop's Fund—the chief means for sharing in the Church's worldwide programs of relief and rehabilitation.

"SIN IN THE SIXTIES," page 23, excerpted from the Rev. John M. Krumm's *The Art of Being a Sinner* this year's Lenten book from Seabury Press. A well-known lecturer and author, Dr. Krumm has served as rector of two West Coast parishes, was Columbia University chaplain from 1952 to 1965, and is now rector of the Church of the Ascension, New York City.

The full-page message on page 4 of the American Telephone and Telegraph's Long Lines Department is the second in a series of six that will appear in THE EPISCOPALIAN and eight other national religious magazines this coming year. The AT&T contract with the new Interfaith Group—which includes *Presbyterian Life*, *Together*, *Catholic Digest*, *Christian Herald*, *The Lutheran National Jewish Monthly*, *Presbyterian Survey*, *The Lutheran Witness*, and *The Episcopalian*—represents a major change in attitude toward religious publications. In the past, most major advertisers have been reluctant to use space in sectarian magazines because they might be open to charges of favoritism. Through the Interfaith Group, with its combination rates, circulation, and readership data, this barrier has been removed.

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in the next issue

- Meanings for Eastertide
- The Mystery of Being Human
- Reactions to Unity
- Words for Today

continuing

FORTH and

The Spirit of Missions

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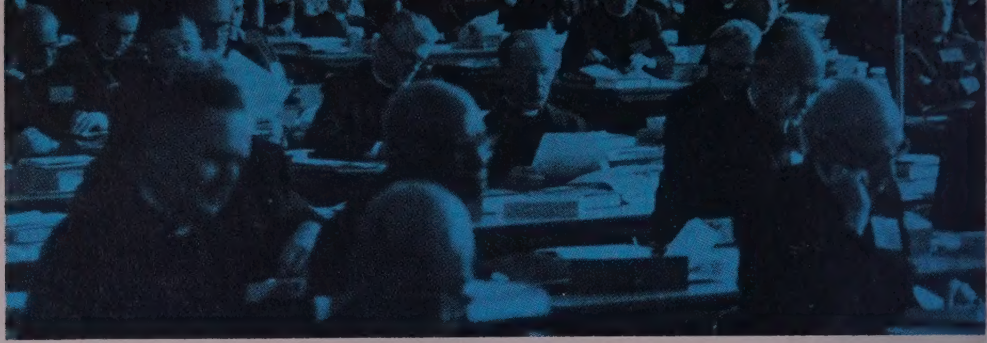
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CLEARING THE DECK



FOR NEARLY two weeks this September, Seattle will be the capital of the Episcopal Church. All sorts and conditions of Episcopalians will be jamming its hotels and restaurants and riding its buses and the monorail. Seattle, I venture to say, will never again be quite the same.

The General Convention to be held in Seattle this year will be the sixty-second in the history of the Episcopal Church, but only the sixth to be held west of the Rocky Mountains.

With no little trepidation and a certain spirit of adventure, the bishops and deputies went to San Francisco in 1901, and with considerably more assurance they returned there in 1949. Meanwhile, in 1922 they had a session in Portland, Oregon, and in 1931 they ventured as far as Denver. In 1955 they rather overshoot the mark and went all the way to Honolulu.

What is a General Convention all about? Well, it means different things to different people.

To the people of the Seattle area, it means an opportunity to participate in huge services and mass meetings, and to hear sermons and addresses by the Presiding Bishop; the Archbishop of Canterbury, who will be a distinguished guest; and other church leaders. If previous Conventions are

any criterion, trains, buses, and cars will bring thousands of churchmen from all over the diocese and from up and down the West Coast and Canada to the principal events.

They will be especially drawn to the colorful opening service, the dramatic presentation by the Mutual Responsibility Commission, the evangelistic mass meeting, and numerous other events open to the public. Women will be particularly interested in the great service at which missionary bishops will officiate and the United Thank Offering will be presented. All will want to visit the numerous exhibits.

To Episcopalians in many towns and villages in which our Church is weak and struggling, it will be an opportunity to see the Church in its strength and vigor, as a worldwide member of the living Body of Christ. One hopes that they will return home encouraged and spiritually renewed.

The women of the Church, in their Triennial meeting of Episcopal Churchwomen, will devote themselves anew to the special areas of church work in which they are so effective, and indeed to the whole mission of the Church. The women of the Church, I believe, effectively complement the work of the men, and often redress the balance of the

Church which may be upset by our male shortsightedness and inadequacy.

No one is more concerned than I am to have women made eligible for election to the House of Deputies. I hope and pray that this General Convention may adopt the necessary legislation to authorize it. But I would not want this to result in the abolition of the women's Triennial.

There are areas in the Church's work at every level in which the women, as women, have vital contributions that they alone can make. Let's give them full rights to serve on vestries, in diocesan conventions, and in the General Convention; but at the same time let us not underrate or weaken the special contribution they can, and do, make in their own right.

To all of these, and to other groups and individuals, the General Convention means many things.





T SEATTLE



What's coming up in General Convention in September? The House of Deputies' president offers a preview of its timetable, troubles, and tasks.

But to the bishops, and to the deputies elected from every diocese and missionary district, the General Convention means ten days of hard and exacting work—the work of evaluating the state of the Church in all its aspects. It must adopt a program, and the budget to finance it, and delineate its stand in relation to the social, moral, and economic problems of our country and of the world. It must enact legislation to govern its own activities; raise the standards of religious education in parishes, seminaries, and schools of the Church; enrich the liturgy; improve ecumenical relations; and accelerate approaches toward Christian unity.

This is a large—indeed, an overwhelming—agenda for one short session every three years. And this is particularly so in 1967, when we are under mandate from the previous Convention to complete our work in legislative days.

There was a period when the General Convention met for a leisurely three weeks; and it was a smaller body with much less to do. Then working time was reduced to two weeks, to thirteen days, to twelve days. The most recent Conventions have had eleven legislative days.

But there are certain ways in which the Convention should be able this year to do its work more efficiently,

with greater democratic participation, and, we hope, with more constructive action than in some recent Conventions.

In all matters of General Convention legislation, the House of Bishops and the House of Deputies must act together. Anything that is to become the official action of the Church's highest legislative body must be done by concurrent action of the two Houses. No action is complete until the other House concurs—and quite frequently it refuses to do so. This system of checks and balances prevents the Convention from taking hasty or ill-considered action.

There are other important checks and balances. In the House of Deputies, when the vote is to be taken on any matter of substance, a single diocesan deputation may require a vote "by dioceses and orders." In such votes the clergy (known in the House as presbyters) and the laity vote separately, each diocese having a single vote and each missionary district a quarter-vote in each order. Thus, for passage, an important measure requires a favorable vote by the bishops, the presbyters, and the lay deputies; if any of these three fails to agree, the measure is lost.

Still another check is the requirement that in any amendment of the Constitution, or any revision of the Book of Common Prayer (other than the Table of Lessons and rubrics relating to the Psalms), the action of two successive General Conventions is required.

No other ecclesiastical body in the world, so far as I know, has these built-in safeguards against hasty action in important matters, or gives its lay representatives the right to overrule a measure that may be passed by the bishops and clerical representatives. This important representative character of the Episcopal Church combines the authority of the historic episcopate with the freedom of a representative body of the clergy and laity.

Most of the important matters to come before the Convention originate with commissions or committees of bishops, presbyters, and lay people. These study a matter for three years before presenting it for General Convention action.

This year some of the more important committees will be able to meet a day or two before the opening of the Convention to screen proposals and be prepared to report the very first day. Also, more time will be set apart in 1967 for open committee hearings where more ques-

BY CLIFFORD P. MOREHOUSE

Clearing the Decks in Seattle

tions and debate will be possible than on the floor of the House.

Now what about those matters we expect to come before this particular Convention in Seattle this September?

As I see it, the 1967 General Convention has five major tasks:

1. To set our own household of the Faith in order.
2. To make the timeless truths of the Catholic Faith relevant to contemporary society.
3. To interpret the Church to the world and the world to the Church, in terms of Mutual Responsibility and Interdependence.
4. To bind up the wounds in the



pensions; and a host of other internal matters.

Another matter of deep concern at this Convention will be the whole matter of theological education, a subject about which a top-level group headed by Dr. Nathan M. Pusey, president of Harvard University, is making a thorough study.

Still another question, on which there is serious difference of opinion, is how the Church shall finance its work. Shall we continue the system of parish and diocesan quotas, or switch to a more challenging, but looser, "partnership plan"?

Sometimes it seems that these "household" matters take up too much of the Convention's time. Nevertheless, they are the "tooling up" of the Church to enable it to do a more effective job. After all, the General Convention is the place where the Church's work is planned, not where it is actually done. The General Convention is not primarily an evangelistic meeting; it is a workshop, a think-factory, and the top-level planning agency. Nothing will come of its plans unless they are carried out by all of us in our own parishes and dioceses.

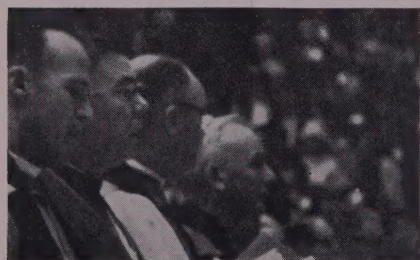
2. Its second task is to make the timeless truths of the Catholic Faith relevant to contemporary society. This vitally important task is not easy. Much of our society is in rebellion against the very idea of

"timeless truth," and the Church is not free from that rebellion.

We live in a time when the wisdom of the past is heavily discounted and when a premium is placed on what is new, whether in fact it is better or worse than what is old, tried, and tested. We are bombarded with pleas for a New Theology and a New Morality: "Down with the Old, up with the New. Let us never look backward."

Maybe our trouble is that when we look backward, we don't look back far enough. Intolerance is not new. Heresies are not new; in fact, the ancient ones were more ingenious and certainly more original than the contemporary ones. Sex is not new nor is promiscuity or hypocrisy or the idea that it doesn't matter what you do just so you don't hurt anybody.

Jesus met all of these "new" ideas in the Palestine of His day; the disciples met them as they went out into the profligate world of the Roman Empire—so like our own society in so many ways—and wrestled with the false gods and goddesses, the false sense of values, the shoddy morals,



Body of Christ, that the Holy Spirit may heal them.

5. To proclaim the Good News of Christianity to all men.

Let's look at some practical implications of each of these tasks.

1. To set our own household in order. This is the "nuts and bolts" part of the Convention's task. It is likely, on the one hand, to be rather dull; and on the other, to take up too much of the Convention's time. But it must be done.

This involves amendment of Constitution and Canons; election of officers, boards, and councils; considering proposals for reorganizing national, provincial, and diocesan structures; concern with clergy salaries and

**SIXTY-SECOND GENERAL
CONVENTION MEETS IN
SEATTLE, WASHINGTON,
SEPTEMBER 17-27, 1967.**

the corrupt power politics, the ethnic prejudices, and the grinding poverty of the masses.

Today the Christian Church is finding itself anew. It is still divided, still torn by controversy, but there is

a new spirit that reaches across the lines of denominational division. Perhaps the greatest era of Christianity lies ahead.

But somehow we have failed to get all of this across to the contemporary world. To the world, religion is not the all-pervading value underlying everything, but a department of life, almost a hobby for those who like it.



3. The General Convention has the task to interpret the Church to the world and the world to the Church. The God that we worship is not confined to the churches, or to Sunday morning.

We shall hear much at General Convention about Mutual Responsibility and Interdependence. This is not just a catch phrase, or a slogan for raising money. It means that in a world constantly being drawn closer together, the peoples of the world are genuinely interdependent and have a mutual responsibility toward each other.

4. The General Convention is our principal agency, as Episcopalians, in the task of binding up the wounds in the Body of Christ, that the Holy Spirit may heal them. We live in a time when the process of division among the Christian Churches is being reversed. The Churches are beginning to find ways to understand each other and to move toward Christian unity.

The Vatican Council and the World Council of Churches are rightly given much credit in stimulating this move toward reunion. But it may not be amiss to recall that one of the first great moves in this direction came from our General Convention back in 1886, when it adopted what came to be known as the Chicago-Lambeth Quadrilateral—a four-point program which is still the official basis for all of our discussions with Protestants, Eastern Orthodox, and Roman Catholics (*see page 20*).

Our Church, and the Anglican Communion of which we are a part, has already achieved intercommunion with certain independent Old Catholic Churches, and with the Philippine Independent Church—the largest body of non-Roman Catholics in the Far East. We have close and increasingly cordial contact with many of the Eastern Orthodox Churches.

We are also engaged in serious dialogue with the Roman Catholics, and in the Consultation on Church Union with eight Protestant Churches. These conversations are beginning to reach a crucial stage, and the General Convention will receive reports calling for action in each of these areas.

Here we face the problem of reconciling the claims of sound doctrine and Christian brotherhood. It would perhaps be possible to achieve a kind of unity in which there was no genuine agreement on the faith and order of the Church, and in which the last stage might be worse than the first.

Some of the decisions made at Seattle this year may well determine whether we go forward in the direction of Christian unity, or whether we hold aloof while the rest of the Christian world passes us by.

5. Finally, there is the basic task of the Church: to proclaim the Good



News of Christianity to all men.

Canon John Heuss, my late beloved rector of Trinity Parish, New York, gave a simple, but profound, definition of the task of the Church. At a meeting of the MRI Commission just a week before his death, he said: "The first obligation of any section of the Christian Church is to worship God; its second task is to proclaim the Gospel of Christ and to do it in terms that are realistic and meaningful to the time in history and the culture it attempts to reach."

In the midst of debates on details of canon law, budget allocations, and the hundreds of matters large and small that will require the attention of General Convention, it may be difficult to keep this basic task in mind. In the long run, however, all that can be done by the General Convention is to clear the decks; the actual work of the Church must be done in the parish, the community, and the world.

That brings the whole matter back to us, and puts the problem squarely upon your shoulders and mine. ►



BAIN of PHEBE

*An Episcopal doctor-deacon enjoys
his life as a "buffer" in Liberia's
remarkable new medical center built
by Lutherans, Methodists, and Episcopalians.*

BY JUDY MATHE

WHAT we're doing at Phebe is important to the Church, the country, and to medical science in general."

So says a perpetual deacon of the Episcopal Church, Dr. Robert Bain, forty-two, of his work as a pathologist and radiologist at Phebe Hospital in central Liberia, West Africa. Phebe, located in Suakoko, near Cuttington College, is a demonstration of what Dr. Bain calls "the best of both possible worlds."

Cooperation between Episcopalians and Lutherans, who staff the hospital, and Methodists, who donated building costs and are represented on the board of directors, make Phebe an important ecumenical venture as well as a medical innovation.

Dr. Bain, now on a two-year study leave in the United States, arrived in West Africa with his wife and son in 1962 to work at Boſahun Holy Cross Mission Hospital. In 1965 they moved to Phebe, which was dedicated in June of that year with a feast of 200 pounds of rice and a cow.

The \$2 million hospital and school of nursing was constructed with funds from three Churches, in cooperation with the Republic of Liberia. The Episcopal Church in the U.S.A. contributed \$75,000; the Methodist Church in America, \$110,000; the Lutheran Church, \$1,740,000; and the Liberian government, the 300 acres of land on

which the hospital is built and \$75,000 toward its construction.

Episcopal and Lutheran missionaries, whose Churches contribute operating costs on a yearly basis, fill fifteen positions on the hospital staff. The two Episcopalians have been Dr. Bain and Mrs. Dean Holt, wife of the chaplain to students at Episcopal Cuttington College, with which Phebe School of Nursing is associated. Mrs. Holt, volunteer assistant director of nursing service, and her husband returned to the United States in January of this year.

"Phebe is trying to bring all the benefits of modern medicine to the people who need it," Dr. Bain explains. And Phebe does this as a witness to the healing love of Jesus Christ.

An item in the mimeographed Phebe Hospital and School of Nursing Newspaper says, "Evangelism in our hospital is not the exclusive privilege or duty of any committee . . . but . . . everything said and . . . done by every Christian on our staff." Lutheran and Episcopal Christians realize that they are a minority in this largely Moslem country of 1,041,000 people, and their evangelism is accordingly ecumenical.

"Most Liberians don't have the foggiest idea about the differences among Lutherans, Methodists, and Episcopalians. The Moslems are making converts, but the Christian Churches aren't doing well at all.

"We're going to have to quit fight-

ing among ourselves before we can hope to make any difference in developing countries," Dr. Bain says.

Morning prayer, with the Lutheran Prayer Book and Episcopal psalms and lessons, is read daily in the hospital chapel. During Lent and at special times, joint evening prayer is held.

The whole hospital staff gathers on Sunday night for animated theological discussions led by Dr. Bain, who was ordered to be a deacon in 1962 at Christ Church, Norwich, Connecticut. "As a member of the Episcopal minority, I often find myself being a buffer for the Lutherans," he says. He enjoys the ecumenical flavor of the hospital so much that he now says he would not go back to working in a denominational mission hospital.

"Phebe is not a Schweitzer-type hospital," Dr. Bain explains, but a modern facility which houses obstetric and pediatric wards, a dental clinic, an outpatient clinic, and complete surgical facilities. Doctors make regular trips to Lutheran clinics in surrounding areas and to the Lutheran maternity center at Zorzor.

Malaria and similar diseases contracted from contaminated water are facts of life in Liberia which must

Text continued on page 14

Student Nurse Martha Kelly helps Dr. Robert Bain as he examines a patient at Phebe Hospital in central Liberia



Bain of Phebe

be confronted daily. "There is all this hogwash about who dies from what," Dr. Bain says, "but nobody really knows."

To find out, Dr. Bain performed postmortem examinations on nearly every hospital patient who died during the year he was there. The autopsy rate for 1965 was 95 percent, unmatched in Liberia and in many hospitals elsewhere. Most of these autopsies, which take from four to eight hours, were done in the evenings in addition to Dr. Bain's regular clinic duties. His findings have provided statistics on disease rates and causes of death heretofore unavailable in Liberia; he discovered, for instance, that there was a high death rate of 10 percent from tuberculosis.

At present, tissue samples must be sent to a government hospital in Monrovia to be analyzed, an expensive and inconvenient process. Dr. Bain, who since July has been doing advanced work in pathology at Boston City Hospital, hopes to raise enough money while he is in the United States to establish Phebe's own pathology laboratory.

In the meantime, the hospital has found no one to replace Dr. Bain, who casually says that any man who has finished medical school and has a year of internship should apply for the job. "All he has to do is be willing to see 150 patients a day, three days a week."

Despite this typical work load and the added responsibilities of the autopsies, Dr. Bain's enthusiasm for his work is undiminished. Phebe must continue to be a "diagnostic and treatment center of the highest quality," he says. "No one has ever done scientific work in this part of the world. If the Church is doing third-rate medicine in a country where the government is doing second-rate, it doesn't look good for the Church or the country."

High medical standards are only half of Phebe's story. In a country with an illiteracy rate of 95 percent,

nursing education received a boost in 1965 when Cuttington College approved Phebe's four-year degree program, organized primarily by Miss Alice Dietz, Lutheran head nurse. According to Dr. Bain, she "fought with all the doctors and administrators" to have the program approved. Under it, nurses earn a B.S. degree by taking two years at Cuttington College and two at Phebe.

To attract the highest caliber student it was necessary, Miss Dietz says, to provide a challenging program. Liberia's three other nursing schools have diploma programs which accept students with less than high school degrees.

Miss Dietz calls the three girls who now comprise the junior class "pioneers, because they came to us on faith before the new program was approved. They didn't want to come if they weren't going to get a degree, and they didn't want to be in a class where the other students had less than high school diplomas."

The girls have not been disap-

pointed; neither has Phebe. A three—Martha Kelly, niece of a Liberian senator and an Episcopalian who was graduated first in her class at the Episcopal High School Robertsport; Rosalind Abdullai, also from an Episcopal high school; and Barbie Zinnah, a Lutheran who was graduated from St. Theresa's Catholic School, Monrovia—are top students and receive nothing but praise from Dr. Bain and Miss Dietz.

Phebe School of Nursing provides an educational basis for training what the missionaries hope will eventually be a Liberian faculty and hospital staff. On graduation, the junior girls, as the vanguard of the movement, will probably take over positions overseas missionaries have held since 1921.

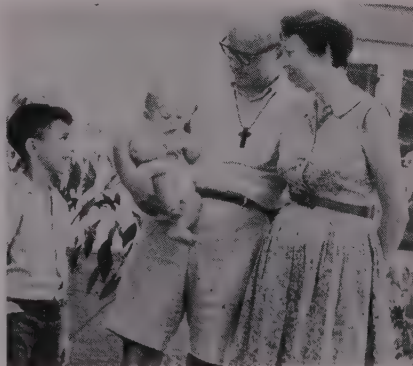
"It is very difficult for a foreigner to reach the Liberians," Dr. Bain explains. "They would like to see one of their own people leading them."

Several training programs to accomplish this aim are now in progress. The hospital engineer runs a course for maintenance workers, and the medical technician is training Liberians in laboratory techniques. Twelve Liberian staff members were trained on the U.S.S. *Hope*, a medical ship supported by private American contributions, when it docked in Sierra Leone.

Two boys who took two years at Cuttington are now in medical school in Puerto Rico, one at the University of Puerto Rico, the other at the Presbyterian-sponsored Inter-American University. Both are on Lutheran scholarships; for every year of scholarship, they will serve the Church a year. One female Cuttington College graduate is at Iowa State University training to become a dietitian.

Dr. Bain, who, when he returns to Liberia, will stay "as long as they'll have me," is confident that Phebe's scientific and ecumenical approach is the only solution for the Church in Liberia.

Dr. Robert Bain, his wife, and son admire the newest member of their family. The younger son, born while the Bains were in Liberia, is the godchild of the head of the Holy Cross Mission Hospital, Bolahun, Liberia. Dr. Bain is now on a two-year leave in Massachusetts studying pathology at Boston City Hospital.



What the Episcopal Church is...

PEOPLE are sometimes puzzled and annoyed at us Episcopalians because they think we are laying a game with them when we say that we do not know what constitutes an Episcopalian, or when we say that the Episcopal Church has no distinctive beliefs of its own, at least of any consequence. But those are the facts.

If you go through the Prayer Book, it is appallingly difficult to put our finger on anything distinctively Episcopal about it. Perhaps the rubrics are, because they define the manner in which certain functions shall be performed.

It is disheartening to many eager

BY STEPHEN F. BAYNE, JR.

ecumenists, however, to discover that there is no Episcopal ministry; there are no Episcopal Sacraments; the principal statements of our belief are those which are as close to universal as any Christian statement could possibly be; confirmation is not the mystical moment at which one "becomes an Episcopalian." Indeed, the only way you can really identify an Episcopalian is that he goes to an Episcopal church and supports it.

I have always rejoiced in the fact that I know no way in which one can become an "Episcopalian." I have searched the Prayer Book back and

forth; and I am delighted to say that there is no way in which you can become one. In fact, you will find there no definition of what an Episcopalian is.

All this pleases me very much because I think it indicates an authentic Catholic feeling about the Church. The only way you can define an Episcopalian is to say that he attends an Episcopal church, shares in its life and worship, and pays his dues. That is about the size of it, and none of that is in the Prayer Book.

The Prayer Book is not about the Episcopal Church at all. It was writ-

Continued on next page

And what it expects of you

MORE than a few Episcopalians seem to have the notion that the Church expects and requires little, if anything, in the way of adherence to ecclesiastical regulations.

Others sometimes see us as a rather easygoing group of Christians in our requirements. To some eyes, we are pleasantly relaxed—to others, positively libertine.

Some Episcopalians seem to believe in our popular, and mistaken, image—and live down to it. While we Episcopalians do not practice a religion of "don'ts," we do have standards.

The Prayer Book and the Canons of the Episcopal Church list some fairly explicit expectations directed to members. The "rules" implied in the Canons and in the Prayer Book's rubrics are a self-imposed discipline, since both are binding by action of past General Conventions, our representative means of governing ourselves (see page 8).

What the Episcopal Church expects of you as a member of the body of Christ is spelled out fairly clearly, if you know where to look

for it. Here are directives from the Canons and the Book of Common Prayer. Through them, the Church:

1. Requires each member, unless prevented by illness or other good cause, to celebrate and keep the Lord's Day by regular participation in the public worship of the Church. (*Book of Common Prayer*, p. 291; *Canon 19*; *Canon 16, Section 2*)
2. Expects every member to take part in all the work and activities of his parish and support the same with financial contributions.

BY CARL G. CARLOZZI

Continued on next page

What the Episcopal Church is

ten by the Episcopal Church; but it was written about Christ's Church—the one Catholic and Apostolic Church of the Creed. That is the only Church that exists so far as the Episcopal Church is concerned.

We know of no way you can become an Episcopalian by baptism. Baptism does not make you an Episcopalian; it grafts you into the Body of Christ's Church. Confirmation does not make you an Episcopalian; it completes your baptism and equips you with the grace and power you need to be a good member and minister of Christ's Church.

I know that some people are

puzzled when I say that the Episcopal Church doesn't really exist very clearly. We don't know what makes an Episcopalian. People answer, "Well, I know what an Episcopalian is. I have his name down on the parish list." No doubt this is true.

But the greater truth is that the Episcopal Church does disappear—it disappears at almost all the great moments of its life.

All of us in the clergy have learned this. We have gone on baptizing babies for years, and then suddenly at some point we realize that it is not we who are doing anything to that baby—that if there is any validity to this baptism, the validity comes because our Lord is doing something to that baby. And suddenly an astonishing humility sweeps over us.

It is an astonishing and a moving humility to realize that all one does,



And what it expects

of you

(*Book of Common Prayer*, p. 291)

3. Requires every communicant to receive the Holy Communion at least three times a year in order to be recognized as a communicant in good standing. (*Canon 16, Section 3*)

4. Expects each communicant to examine himself, truly repent of his former sins, and intend to lead a new life before he receives the Holy Communion. (*Book of Common Prayer*, pp. 293 and 582)

5. Requires of everyone receiving the Holy Communion that he be confirmed or ready and desirous to be confirmed. (*Book of Common Prayer*, pp. 281 and 299)

6. Expects each member to say daily morning and evening prayers and to say grace before meals. (*Book of Common Prayer*, pp. 587-600)

7. Requires every member to observe a measure of abstinence on the fast days within the Christian year. (*Book of Common Prayer*, p. li)

8. Expects every communicant, when ill, to inform his minister if he desires the Holy Communion brought to his home; also, to inform his minister how many others will communicate with him at this time. (*Book of Common Prayer*, p. 321)

9. Expects each member to make a will arranging for the disposal of his temporal goods, and, when able, to leave bequests for religious and charitable uses. (*Book of Common Prayer*, p. 320)

10. Expects every member in good standing who is moving from one parish to another to ask the minister of his parish for a letter of transfer to his new parish (*Canon 16, Section 5a*)

11. Requires members, by rubric, to be buried from the Church (*Book of Common Prayer*, p. 324)

12. Requires members to see that their children are baptized in the parish church on the nearest possible Sunday or Holy Day fol

...a clergyman, is to supply the words and the hands—that our Lord is doing the acting.

This revelation may also come when a priest is celebrating the Holy Communion. For one shattering and liberating moment he is set free from any sense of mere duty or of the loveliness of the liturgy or of the reality of the parish family in which he is ministering; and God gives him a vision of greatness, of the greatness of what he is about.

Then the priest hears, wondering, the words he is saying, and he looks at his hands, wonderingly, because he has suddenly realized that

the words are not his, and the hands are not his. I am not just being casual about Holy Orders in saying this. The minister is Christ. And the service is Christ's service, not merely that of the Episcopal Church.

At every great point in the Church's life, in the life of the Prayer Book, in the life of the Christian, we break out of the Episcopal Church into some greater thing. The minister, the Sacraments, the prayers, the blessings, the grace that comes to us through the Church—none of these things belong to the Episcopal Church. The Episcopal Church owns the building and has custody of the Prayer Book. But I

don't know anything else you can claim for the Episcopal Church.

God has all the rest of it. He moves and acts through us. The Church is His, and not ours at all in any significant way.

When we grasp this, renewal becomes not only possible but welcome. When we grasp this, Mutual Responsibility and Interdependence becomes what a layman friend of mine describes as "the Church becoming what it is." I commend that phrase to you as a kind of final summary of Mutual Responsibility. Pray with me that the Church may become what it is, in us. ◀

...lowing their birth; and, furthermore, to see that the children are instructed in the Christian Faith and, when they reach the age of discretion, brought to the Bishop to be confirmed by him. (*Book of Common Prayer*, pp. 273, 295, and 303)

13. Requires members whose marital unity is imperiled by dissension to lay the matter before a minister of this Church before contemplating legal action. (*Canon 16, Section 7c*)

14. Requires the marriage of members to be performed by a minister of the Church and not by civil authority. Members whose marriage has been solemnized by civil authority are directed to make application to the Bishop

or the Ecclesiastical Court of their domicile for the recognition of their communicant status or for the right to apply for Holy Baptism or Confirmation. (*Canon 16, Sections 7a and 7b*)

15. Requires members to sign a declaration of intention before marriage, stating their desire to receive the blessing of Holy Matrimony in the Church and to conform to the Church's teaching and beliefs regarding the same. (*Canon 17, Section 3*)

16. Requires every member in good standing whose marriage has been annulled or dissolved by a civil court, or who desires to marry a person whose previous marriage has been annulled or dissolved by a civil court of

competent jurisdiction, to make application to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District for permission to be married by a minister of this Church. Judgment of the civil courts in both cases must have become final, and there must be an interval of at least one year before application may be made to the Bishop. This action should be taken at least thirty days before a contemplated marriage. (*Canon 18, Section 2a*)

We have adopted these expectations and requirements for ourselves. They are an incomplete and partial portrait, as any such "rules" always are, of an Episcopalian's behavior. By our own standards, how do you rate? ◀



Mexico's Bishop Jose Saucedo talks about family planning in new film.



Cameraman catches family washer at work in Lake Izabal, Guatemala. Film sequence shows importance of primary education in Spanish language for Guatemalan Indians.

A TIME FOR RISK



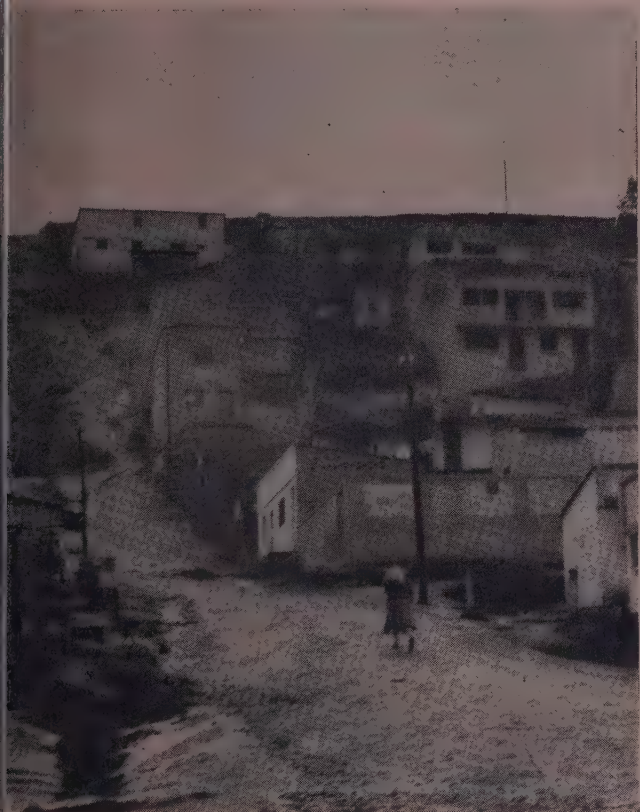
Writer-director John Reavis (left) discusses student tensions in Panama with the Rev. Anselmo Carral, Episcopal priest at University of Panama, Panama City.

THE faces of children—singing, crying, smiling, staring—often tell a story better than colorful photography and a thoughtful script. The children, as well as the color and the ideas, are all disturbingly present in *A Time for Risk*, the Episcopal Church's just-released, thirty-minute documentary sound film on the Province of the Caribbean.

A Time for Risk is far more than missionary show-and-tell. It moves swiftly into the major problems of the Caribbean area—poor land, poor people, urban blight, revolutionary tensions, uncontrollable birthrates—and searches for commentary and clarification in such places as rural Guatemala, urban Puerto Rico, the slums of Bogotá, Colombia, a student center in Panama, and a Christian study center in Mexico. You will be surprised by some of the comments—and those who make them. And the children, just by their presence, will remind you of the urgency for answers in this part of the Americas.

The 16mm film, produced by Executive Council's Department of Communication, comes with a utilization guide. It may be ordered (rental, \$10) from the Audio-Visual Film Library nearest you—815 Second Avenue, New York, New York 10017, or 2451 Ridge Road, Berkeley, California 94709.

in barrios in Bogotá, capital of Colombia, point up the extreme differences between ruling elite and working classes in this country. The Rev. Oscar Pineda, Episcopal priest working in Colombia, comments: "Someone asked us if we will have a revolution. I say that we are in revolution. . . . the masses are waiting for an answer. . . ."



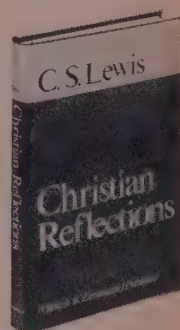
These Guatemalan Indian children in the lowland area around Lake Atitlán have no government school and would be forced into a centuries-old pattern of poverty, illiteracy, and disease without the Church. Time for Risk shows how teacher Henry Bull, an Anglican from Belize (British Honduras), is bringing them into today's world.

MARCH, 1967

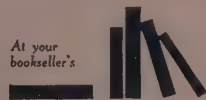
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CLEARING UP THE MESS ABOUT UNITY

Denominationalism is abnormal, says the Church's ecumenical officer. And he reminds us of pledges the Episcopal Church made in 1886 and still keeps today.

WE AND the Presbyterians and the Methodists and the Congregationalists and the Disciples of Christ and the Lutherans and the Roman Catholics and the Eastern Orthodox are all members of one and the same Church. To bring some of them together in union is not to unite different and incompatible things.

Right now, the Churches have only one Lord and one Faith and one Baptism and one God and Father of all. The authority for this statement is our Prayer Book which says, on page 290, "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members."

The life of the one Spirit sanctifies us for the one Kingdom. No matter how grave the differences that divide us, we are all members of the one Church of Christ. But we have permitted our life in that Church to fall into a dreadful mess.

Fundamental Four

To clear up that mess is a matter of high priority, for as long as division continues it falsifies the truth of the Church. Indeed, it is hard to think and speak truthfully about the Church today, because the habit of denominationalism has become so deeply etched on our consciousness. We talk about the pursuit of church unity as if it were an option, or a hobby—"ecumania"—not realizing that ecumania is the state of a normal Christian and denominationalism is the abnormality.

The Lambeth Quadrilateral is by now well known as the four-point Anglican prescription to begin to cure that denominational illness. It was adopted in 1888 by the Lambeth Conference of Bishops from all over the world. It asserts that "the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion.

(a) *The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation, and as being the rule and ultimate standard of faith."*

(b) *The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith.*

(c) *The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.*

(d) *The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.*

The Forgotten Quad

These four points were reaffirmed by the Protestant Episcopal Church in the U.S.A. as recently as 1961, in the resolutions providing for our participation with other Churches in "exploring the establishment of a united Church truly catholic, truly reformed, and truly evangelical." By

referring to the four points as "Chicago-Lambeth Quadrilateral," the Convention recalled to mind the fact that this platform was originally proposed by the House of Bishops of our own Church in 1886, two years before the Lambeth Conference spoke on the subject.

Actually, the 1886 statement of the House of Bishops contained not only four points but two quadrilaterals, or what might perhaps call a double quadrilateral. The first four points are seldom mentioned today, but they are as cogent now as they were in 1886. They explain why the Episcopal Church is working so hard to achieve unity not only with eight Protestant Churches in the Consultation on Church Union, but with the Roman Catholics and the Eastern Orthodox and all other Christians throughout the world.

Competitive Christians

The first point was: "Our earnest desire that the Saviour's prayer 'that they all may be one' may, in the deepest and truest sense, be speedily fulfilled."

The reference is to our Lord's great high priestly prayer on the night of His crucifixion. Recorded in John 17:11, it is a prayer about the glory of God, a glory that is manifested in Jesus Himself. Jesus went on to say: "The glory which thou gavest me, I have given them; that they may be one, even as we are one."

The unity of the followers of Christ is not just a question of efficiency or economy, like a merger of business

BY PETER DAY

Another principle, however, flows from a renewed grasp of this truth: the baptized oneness of the Church: when Churches come together, they must do so with the

Clearing up the Mess about Unity

wider goal of total Christian unity in view. The task of those engaged in unity discussions is not to arrive at a compromise between their respective positions but to ask themselves and each other, "What is God's will for His Church?" Anything less would simply be a rearrangement of our disunity.

Peculiarities on the Line

The third point of the Chicago Quadrilateral was *"that in all things of human ordering or human choice, this Church is ready in a spirit of love and humility to forego all preferences of her own."*

These are bold words, and I hope that they are true. As a practical matter in any union of Churches, it is generally understood that individual parishes and congregations will continue much the same forms of worship and church life that they have had in the past, except for those few essentials that are required for genuine unity.

Nevertheless, the Bishops undertook on our behalf to lay our church's peculiarities on the line as things we could do without for the sake of obedience to Christ and love of the brethren. What we cannot give up—and indeed are not asked to give up—is the Tradition of the Holy Catholic Church. What we can give up are particular traditions of our life in separation, but even here we shall find that we have much to give to others and much to gain from them.

400 Dismal Years

The fourth point was *"that this Church does not seek to absorb other Communion, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world."*

Christians have the task of uniting mankind in Christ. We have not only failed mankind in our mission; we ourselves are disunited. The love of

Christ for men can be seen only as it is expressed in the lives of Christians. But so far, nations composed of Christians have fought the world's most devastating wars, and many of them have been religious wars.

Wars and persecutions have often been undertaken in the serious intention of achieving Christian unity. Can the way of love and reconciliation—the "new commandment" of John 13:34—accomplish in the power of the Spirit what controversy and conflict have failed so dismally to do over a period of 400 years?

A Step on Principles

This forgotten Quadrilateral, proposed eighty years ago by the House of Bishops, was reaffirmed in 1961 by General Convention's resolution authorizing the Consultation on Church Union. An important moment in this lengthy process will come when the 1967 General Convention receives the report of its



About the Author

When the Episcopal Church established the post of ecumenical officer in 1963, Peter Day was the man chosen for the job. A delegate to all five Consultations on Church Union, Mr. Day also thinks that our current dialogue with Rome brings us to the point where "no impossibilities are left."

Joint Commission on Ecumenical Relations commending the "Principles of Church Union" provisionally agreed upon by the representatives of eight Churches last May in Dallas, Texas (a ninth Church has joined since).*

As it stands, the "Principles of Church Union" document contains no heresies and proposes no violation of Catholic order. On the other hand, it leaves many questions untouched and others unsettled. The resolution of the Consultation adopting the document emphasizes its "work in progress" nature and asks the "constituency"—that is, the people—of each Church to criticize the Principles and to make their criticisms known through appropriate channels. The Consultation will be in a position to start work on a plan of union which will attempt to set forth the basis on which the Churches involved can begin to live a common life.

Positive Question Power

"Principles of Church Union" should not be underrated in the necessary, but one-sided, process of inspecting it for weaknesses. What it says about the Scriptures is better than the formularies of any of the present member Churches, including the Episcopal Church. Its understanding of the relationship between Scripture and Tradition is an ecumenical milestone. The two Sacraments of the Gospel—Baptism and Holy Communion—are recognized as efficacious means of grace by which God acts in His Church. The Episcopate, in its traditional role, is thoroughly accepted. It would be helpful if critiques of the document could note what is good about it as well as what is not.

The job of General Convention this coming September—and the job of articulate churchmen between now and then—is to do what the House of Bishops did in 1886 and what the members of the Consultation have tried to do since 1961: to ask the question, "What is God's will for His Church?"

We ought to study the question carefully and answer it prayerfully, humbly, wisely, and courageously.

* African Methodist Episcopal Church; African Methodist Episcopal Zion Church; The Disciples of Christ; Evangelical United Brethren Church; Methodist Church; Presbyterian Church, U.S. (Southern); Episcopal Church; The United Church of Christ; The United Presbyterian Church in the U.S.

SIN IN THE SIXTIES

Why should healthy, capable,
busy men and women bother about
sin today? Does it do any
good to waste time regretting it?

I DON'T go to church any more myself," she said casually. "Every time I go, all they talk about is sin." The young clergyman was unprepared for this onslaught from the prominent newspaper publisher, a lady whose ancestors had been among the founding families of his parish. Later he reflected that a good reply would have been, "I have the same objection to your newspapers."

It is no indictment of the doctrine of sin that men do not like to think about it any more. The real question is: does its teaching correspond to some of the perennial questions of life? It is my contention that the doctrine of sin is still the peculiar contribution of Biblical religion to man's understanding of his life.

Subtlety on the Rocks

Man sins more out of weakness and folly than he does out of resolute determination to assert his freedom. The General Confession in the Prayer Book, for example, says that men sin more like silly sheep than like heroic Prometheus.

There is not much opportunity to observe sheep in our urban society, but there is no report of their ever staging a brilliant defiance of the shepherd's authority. They just wander along, heedless of danger, seeing one tuft of grass over there that looks better than this tuft right here, never looking up to see where they

are going, and finally ending up on some precipitous mountain ledge or in some menacing swamp where they never in the world intended to be.

The figure of Satan in the Christian mythology, on the other hand, represents sheer, brilliant defiance. He knows what he is doing, and he does it boldly and without a qualm. He is a liar, as St. John insists, because he must seduce man's weakness rather than make a straightforward appeal to his rebelliousness. Man never takes his rebellion straight; it is always mixed with weakness.

Sins of the Flesh

The Christian tradition talks about sins of the flesh. These are sins which Satan—if he really existed—would never feel any temptation to commit, since by the terms of the myth he is bodiless.

But men and women have bodies and bodily needs which are obviously legitimate and must be attended to.

So we are led along unthinkingly, seeking one satisfaction of the body after another, transferring more things from the luxury list to the necessity list. All of it is defensible except that it leads to an indefensible concentration upon self and self-satisfaction in a world crying out for

sacrifice and renunciation as the prerequisite of meeting its needs. So some of man's sins are sins of the flesh, though the needs of his body are innocent enough in themselves.

Hiding in the Public

Another thing I have been told about sheep is that they go wrong oftentimes just by following other sheep. Because we need the support and fellowship of other people, we sometimes sin in the way the Christian tradition has described as "sins of the world."

More than a hundred years ago, Søren Kierkegaard said that Adam hid in the trees of the garden but contemporary man hides in the forest of that vague reality called "the public." It does not usually take much courage to sin. All one needs to do is keep silent when a popular slur about some minority group is being retailed or some piece of obvious group selfishness is being justified. Follow the rest of the sheep, and you will find that sinning is no trouble at all.

Wardrobe of Excuses

If sin were only weakness, it would be unfortunate; but because man compounds the felony by his attempts at self-justification, it is calamitous. A weakness that might easily be overcome stubbornly entrenches itself by posing as a virtue. So genuine, full-hearted repentance is

BY JOHN M. KRUMM

Sin in the Sixties

one of the rarest things in the world.

In W. H. Auden's poem, "In Memory of Sigmund Freud," he describes Freud's influence on modern man:

"Able to approach the Future as a friend

Without a wardrobe of excuses. . . ."

Agenda for Judgment

One of the more obvious excuses—so obvious that one wonders that the ruse has been so successful—has been the use of certain kinds of smear words to defend social privilege. In affluent circles, no scorn is greater than that reserved for the "do-gooder." Yet what more innocent term could be imagined?

Or consider the fate of the term "welfare state." Its implications are intended to make all decent citizens shudder, and yet it would be hard to imagine a description of the state's function more consistent with the Bible.

The Gospel According to St. Matthew pictures the scene at the Last Judgment when all the nations of the world will be gathered together, and it is to be noticed that it is nations that are being judged in this parable and not individuals.

On what basis are they to be judged? The answer is quite explicit: have they fed the hungry, clothed the naked, ministered to the needs of prisoners, sheltered the homeless, and in other ways met the needs of the disadvantaged? It would be difficult to find a more comprehensive program for a welfare state than that.

John Kenneth Galbraith only stated the obvious when he said that affluent people quite naturally resist higher taxes because they have less need of the services and facilities which higher taxes provide.

The Subtlety of Sin

So man's sin constitutes a stubborn problem because it is never just weakness, but weakness self-righteously

defended and made into virtue. His weakness might be cured—or at least its destructive possibilities mitigated—if he would admit it and keep himself sensitive to the evidences of it. But the worst part of his sin is that it will not let him confess it. He not only goes astray like a lost sheep, but he insulates himself more and more within the walls of his self-esteem. And when God cannot reach him or touch him, his condition is desperate indeed. This is the tragedy of sin.

Most people feel, at least occasionally, that they have fallen short of what they might have been, but the Church's language about sin seems to overstate the situation. No one believes that he has lived up to his best all of the time. But most men would not go so far as to say that they were altogether bad—which is what the Bible and the Christian tradition seem to be saying.

The Psalmist says: "Behold, I was shapen in wickedness, and in sin hath my mother conceived me." That is too strong, surely. I make mistakes; I fall short of my best; I have my little lapses—but I am not bad through and through. To put it briefly, most men would admit that they commit sins once in a while, but they would not want to be classified permanently under the heading of "sinners."

If a man feels that the Bible and the Christian tradition have exaggerated the enormity of his sin, let him recall that the most poignant confessions of sin in the Bible are usually in the first person plural. In the liturgical expressions of penitence, the Church has most frequently spoken of "our sins," and the General Confession says: "We have offended against thy holy laws. . . . There is no health in us."

Infected Heroes

Although, strictly speaking, there is no such thing as social sin, some of our most deadly sins are com-



"Our problem is not how to stop sinning, but what to do about the sins we inevitably commit."

mitted within the context of societies. And if a man has not committed any face-to-face sins, he will be well advised to ponder what sins he has committed in his name and with his consent—or at least without his effective protest—by his neighborhood, his social club, his church, his city, his nation, his economic class, his racial group.

Reinhold Niebuhr has called the Christian ethic "an impossible ethical ideal." He does not mean, as it makes clear again and again, that is irrelevant. What is impossible about it is that it demands an understanding of consequences and purity of intention which man is never capable of mustering. In his anxiety about his own importance and virtue, he misreads the signs of the times or never really hears the need

his neighbor fully described.

More than he ever knows, he acts out of self-regarding motives to call attention to himself, to bolster his shaky reputation, and to reassure his uncertain ego. The fact that even the great heroes of the human race can be debunked by subsequent historical research is a sign of how deeply infected by sin we all are.

Hopeful Evidence

This is what the Christian tradition has tried to face up to in its doctrine of original sin. The very fact that sin is not a problem we ever overcome, that Sunday after Sunday, year after year, we repeat the Church's liturgy the acknowledgment of our sins: this means that the center of our trouble is right at the heart of the person himself.

Nothing man possesses or does can guarantee him freedom from sin. His sin is not just some things he does once in a while. *Whatever* he does can be seen to be in part a reflection of a sin that has colored his whole self—mind, body, heart, will, attention, everything.

The most encouraging sign a man can have that he is not altogether lost and hopeless is his dismay over his sins. If he were all bad, he would never know it. The first step toward health is to admit that one is ill. The man who admits that he knows something about health and wants to get it has the clearest evidence in the world that his state is not hopeless.

Terminal Resolution

Our problem is not how to stop sinning, but what to do about the sins we inevitably commit. And the only real choice any of us has is whether to go the way of Judas or the way of Peter.

Peter let his remorse and grief lead him to a new level of faith and trust in life and in the God who works graciously and redemptively within it.

Judas let his remorse and grief lead to self-destruction, just as many modern people seek escape in alcohol or in mental breakdown or suicide.

Both were sorry for what they had done.

What made the difference in their answers?

Being sorry is not, by itself, a healthy or a constructive thing. There is a kind of sorrow which may compound bitterness and increase isolation and alienation and become just as destructive as callous complacency.

There was nothing hopeful about the kind of sorrow Judas experienced. It did nothing to open his heart to the forgiveness and mercy of God. Unable to justify his own life by his own efforts, he terminated it. Determined to the end to keep the resolution of the issues in his life in his own hands, he did the one thing self-centered men might be expected to do.

The Wreckage Base

Sin is overcome from outside the self. Only as a man turns away from preoccupation with his own spiritual illumination and his supposedly superior moral virtue and opens his life to the forgiveness of God is he beginning to overcome sin. And only if the sinner begins to see that the divine resourcefulness can create something out of his sin can he ever be persuaded that he can be forgiven. Thus, to overcome sin lies only in the power of God himself.

Human existence is strewn with the wreckage of sin. Despite it—on the basis of it—new life can arise, begotten by the divine mercy, nourished by human penitence, crowned and fulfilled by the gifts which man can trust God finally to bestow. This is the Christian faith and the Christian hope by which Christian charity gains its strength, resiliency, and power.

This is the secret of the art of being a sinner. ◀

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Like explorers on a lunar landscape, AFPRO field workers inspect what was, before drought struck, a riverbed

What do you do when the well dries up

In drought-plagued India, this is a life-and-death question. An extraordinary ecumenical project is giving this answer: "Drill more."

IN INDIA'S vast rural regions millions of people live in tiny, isolated villages where time stopped centuries ago. They coax their food from worn-out soil. Women lift daily water for drinking, cooking, and washing from a community well, and they tote it home in pots atop their heads.

For these villagers, any change in nature's delicate balance threatens life that is, at best, always precarious. For the past three years the monsoon rains have failed, bringing mounting catastrophe in the guise of inevitable drought and famine.

First the land became parched. Crops died, or could not even be planted because the cracked earth

would not submit to a wooden plow. When village wells began to dry up, many women had to walk two miles to find one jar of often muddy water for a whole family's daily needs.

The only answer is to tap water hidden below the rock strata. This requires modern well-drilling equipment: heavy drills powered by sophisticated engines; rigs mounted on trucks or jeeps that can travel from village to village. To the average villager, who may never have seen an electric light, such equipment is beyond imagining technically or financially. A complete rig costs from

\$40,000 to \$100,000, depending on the terrain.

The impossible began to happen when Christian groups in India joined with others throughout the world—including the World Council of Churches, Christian World Service, and several Roman Catholic agencies—joined forces to form AFPRO, or Action for Food Production.

It is one thing to give a thirsty man a cup of water. It is quite another to drill a well so he can fill his own cup.

Today, Christians are recognizing that self-help programs are a kind of matching glove for emergency

BY BARBARA G. KREMER

Continued on page



Jeep-mounted well-drilling rig arrives Kharpudi, a village with 800 residents and a dried-up well. At first, only a few children can be seen in the square.



After asking village elders for advice as to the best spot for drilling—and, in the process, making them feel involved in the project—the AFPRO workers assemble the equipment.

Wells dry?

After earlier disappointment when a "strike" turned out to be a small pocket of water, a gush of mud heralds a strong supply, 170 feet below. Drilling one well takes a day.



Photos by
Derrick Garnier
CORAGS—New Delhi



The water pots stand ready for the debut of this newfangled well. For women who have always used buckets lowered into the water with ropes, a hand pump is a modern convenience. More important, this covered well, unlike the old open variety, is less likely to become polluted.

Continued from page 26
projects. As a bonus, churches are realizing that when they work together, their ecumenical insight deepens: AFPRO is a dynamic example of this realization.

Action for Food Production grew out of a joint conference held by Roman Catholic and National Christian Council of India agencies. They set priorities for this cooperative enterprise following the suggestion of a churchman who said, "You can talk to the Indian farmer about new cultivation methods, use of fertilizer, improved seed, but you can't stir hope until you can promise water."

All the member organizations of AFPRO have representatives in In-

dia. In turn, support for helping many thousands of Indian villagers help themselves comes from churches all over the world.

As a first step, AFPRO hopes to help drill 5,200 wells in 1967. At present, ten rigs, provided by Churches and church councils in Great Britain, The Netherlands, and the United States, are operating in the hardest-hit drought areas. One of the first rigs was a gift from the Vatican.

After drinking water comes water for crops: one irrigation well can make 1,000 dry acres arable. One ton of fertilizer can dramatically increase a crop yield. Already, through Church World Service, United States

Churches have sent over 2,000 tons of fertilizer. This, along with seed will be supplied to farmers on a loan basis. When they are able to repay the loans, the proceeds will be used to help others. Another phase of the program calls for education of farmers in improved cultivation techniques and farm management.

Such "church work" has a value beyond dollars-and-cents measurement. An Indian statesman said this extra dimension: "What we do have is . . . experts who are able to make human beings feel that there is no need to be despondent. . . . The human reclamation is, to my mind, the big challenge that . . . all men and God have to face."

Where it will do the most good



Along with hundreds of self-help and emergency aid projects in dozens of nations, AFPRO follows the old adage that enough drops will fill a bucket.

Drops add up to bucketfuls quickly when Christian churches cooperate.

For Episcopalians, the link between individual concern and corporate Christian action is the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, New York 10017.

Each day letters addressed to "The Presiding Bishop" or "World Relief" or "P.B. Fund" arrive at the office of the Rev. Raymond E. Maxwell, executive secretary of the Division of World Relief and Interchurch Aid of the Executive Council, and secretary of the "P.B.'s Fund."

The letters tell a thousand stories. One New England layman wrote: "The enclosed check represents part of our familiar Lenten discipline—not eating desserts." A retired church worker wrote: "I am enclosing a money order. . . . Please use it for milk for children." At Christmastime, one California couple make contributions in the names of friends, thus providing meaningful gifts. A lawyer's present to his parents on their wedding anniversary was a donation to the Fund.

Not all contributions come from Episcopalians. Many regular supporters are like the Hungarian refugee family who contribute regularly because in the past they were helped by the Fund, and wish to express their thanks by helping someone else.

If the Presiding Bishop's Fund claims a special place in the hearts of many churchmen, it is probably because they started it themselves. In the late 1930's, individuals and groups here and there, acting quite spontaneously, wanted to help people in the growing shadow of World War II. Since no channel for such help existed, they simply sent their checks to the then Presiding Bishop, the Rt. Rev. Henry St. George Tucker. In a small but

steady stream, letters arrived charging him to use the money "where it will do the most good." By 1940, the stream had grown to a small river—some \$16,000—and the Presiding Bishop's Fund was established as a way to keep track of these offerings, and use them as directed.

Bishop Tucker's successor, Presiding Bishop Henry Knox Sherrill, was a leader in ecumenical affairs and a man who believed in forthright action. In 1948, after visiting war-devastated countries, Bishop Sherrill used the Fund as the channel for a unique effort. In his book *Among Friends*, he says: "Radios were placed in the great majority of churches throughout the country, and I think that for the first time the Presiding Bishop spoke directly to our entire constituency. The fact that diocesan isolation still existed was made apparent when one bishop protested . . . that I had entered his diocese . . . without permission. At any rate . . . we received more than the million dollars." Bishop Sherrill had appealed for "a million dollars in one hour." The precise response was \$1,477,667.04.

This special offering, made on the Fourth Sunday in Lent, was put to work largely through Church World Service, then a fledgling interdenominational agency. Other Churches in the United States were making similar appeals, and Church World Service rapidly became, and still is, a vital ecumenical agency. In 1949, on the Fourth Sunday in Lent, the Churches made their first unified appeal for "One Great Hour of Sharing." Today, the Presiding Bishop's Fund is the way Episcopalians participate in "One Great Hour," which falls this year on March 5.

While the general church program now gives support for a number of continuing projects of the Presiding Bishop's Fund, voluntary contributions are still a make-or-break factor in what the Fund can do. It never sets budgets, only goals; whether or not the Fund can meet goals depends on how individuals respond. ◀



OKINAWA'S KAMIKAZE CHRISTIANS

BY EDWARD T. DELL, JR.

BEFORE sunrise on the morning of Easter Day, April 1, 1945, the largest armada of air and sea power ever assembled by the United States approached the shores of Okinawa, central island of the Ryukyu chain which stretches between south Japan and Taiwan.

Okinawans named the invading American forces "the iron typhoon." The Japanese, in a last desperate attempt to defend their homeland, met the Americans with a fierce, human typhoon of their own, including the dreaded "kamikaze" suicide squadrons of aircraft and tiny, one-man submarines.

The word "kamikaze" means "divine wind." It was first used to name the storm which destroyed the giant fleet of Kublai Khan which attempted to invade the Japanese islands in 1281.

Today two of the Anglican priests serving the cause of the Prince of Peace on Okinawa were, in their younger years, members of the Japanese kamikaze forces.

Twenty-two years ago the Rev. Luke T. Kimoto, vicar of St. Luke's, Sumuide, and the House of Prayer at Airaku-en Leper Colony, was at the controls of his tiny submarine in the bay just above the place where he now serves as a clergyman. Only the choppy waves of Easter Day, 1945,

canceled his mission of destruction and saved him for another kind of mission altogether.

The Rev. Paul S. Nakamura, vicar of the Church of SS. Peter and Paul in the Mawashi section of Naha, had just completed his training as a kamikaze pilot as the battle of Okinawa ended. Within a matter of weeks the Japanese had capitulated.

"How can a kamikaze pilot," you ask Father Nakamura, "turn out to be a Christian?" You see by his smile that he has been asked the question before. He counters with a question of his own.

"How can a Christian not be a kamikaze?" he asks. "It was not just pilots and sub operators who were kamikaze. None of us would have gone into the Army or the Navy or anything else if we had not been totally committed to it. If a cause is not worth giving your life to, then why join it at all?"

A good deal of this kamikaze spirit—a "holy wind"—still blows in this small part of the Anglican mis-

sion on Okinawa today. Men such as Father Nakamura and Father Kimoto are typical of the clergy serving the nine missions in the Ryukyu Islands.

After the battle for Okinawa ended and the slightly more than 250,000 dead were buried, the American Government took over the Ryukyus by treaty. Today these islands are predominantly a giant American military base in the Western Pacific.

The American presence in the Ryukyus is a mixed blessing, at best. It has meant that these islands, before the war Japan's most depressed area, are today second in income only to Japan itself—although the picture is a bit unreal because of millions in land rents and taxes Americans are paying. There are other advantages. The Okinawans practice a limited self-government, are experiencing rapid economic development, receive some of the best health care in the world, and are also seeing their children educated in better than average schools, and in a new university.

On the minus side, American money is making dependents out of many Ryukyuans. American affluence inevitably gives Okinawan young people different ideas about life and living. Naturally, the Church in Okinawa has been deeply affected by this clash between Japanese and American ways of doing things.

Since the occupation treaty, Anglicans in the Ryukyus have been under the care of the American Presiding Bishop. He, in turn, has placed

*Japanese and American
Episcopalians, on
opposite sides of bloody
combat twenty-two years
ago, now work side by
side amid the tensions
of change.*

er the service at SS. Peter and Paul arch. Mawashi, both Japanese and American members pause to tie their street shoes before the outdoor coffee hour.



"How can a man be a Christian and not be a kamikaze?" asks the Rev. Paul Nakamura of Mawashi's bustling SS. Peter and Paul Mission, who was graduated as a kamikaze pilot as World War II ended in the Pacific area.

The Church of SS. Peter and Paul has a twelve-teacher, 125-pupil kindergarten in a bright, new building soon to be upgraded to primary school level.



OKINAWA'S KAMIKAZE CHRISTIANS

the Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, in charge of the mission to the islands. Bishop Kennedy's Suffragan, the Rt. Rev. Charles P. Gilson, came to the Ryukyus late in 1964 from Taiwan to supervise the Okinawa work.

The mission in the Ryukyus has been primarily directed, from the very first, to the Japanese people of the islands. Nine mission stations dot the islands. Eight offer services in Japanese. These stations are served by seven priests, three of whom are canonically resident in Nippon Seikokai, the Holy Catholic Church of Japan. Two are Okinawans, and two are Americans.

The most remarkable catalyst in

this Episcopal Mission to the Okinawan people was undoubtedly the former Archdeacon of Okinawa, the Rev. William A. Hio. Soon after the War Father Hio, who speaks fluent Japanese, established the now famous St. John's Craft Center at Nago, an ancient north Okinawa fishing village.

Recognizing the weaving capabilities of Okinawan women, he brought looms to the island and developed dye processes which have produced the thousands of yards of beautiful Okinawan materials now being used in the United States. Father Hio, now rector in Walton, New York, is convinced that the Church ought to help people where they are and minister

to their basic needs. He is also convinced that priests and missions ought to be of the "worker" variety and develop local support for themselves as soon as possible. Father Hio refers to himself as a "worker priest" and believes strongly that mission direction and policy ought to be turned over to the people as soon as possible.

Father Hio's influence on the Okinawan mission has obviously been profound. Japanese Christianity has in general produced very small churches, with small bands of Christians largely separated from the general stream of Japanese life. Very often Japanese Christians have seemed content to keep their faith

within the walls of their buildings and as a private matter among themselves.

The idea of a mission to others and a real meeting of the needs of their neighbors has been noticeably absent in a great many Japanese churches. In the churches on Okinawa this classic attitude is almost totally absent.

"Other missionaries," says the Rev. Paul Nakamura, "told the people to throw out their memorials to their ancestors and their ancestor worship. People on these islands have no real religion. They worship and honor their ancestors, but they have no doctrine. People come to me and say, 'Father, if I become a Christian must I forget about my ancestors?' I usually quote to them the eighth commandment, 'Thou shalt honor thy father and mother. . . .' I tell them we give great honor to parents and grandparents, although we do not worship them.

"The religion in these islands is a very deteriorated form of Shintoism, but in fact the people have no real religion at all. When people come to us, we give them three to six months' instruction before baptism and much more instruction before they are confirmed."

The typical Sunday morning service at the Church of SS. Peter and Paul, atop a hill in a densely populated section of Naha, is crowded to the doors. In characteristic Japanese fashion, worshipers leave their shoes at the door and receive Hymnals and copies of the Holy Communion in Japanese.

The "coffee hour" afterward is usually held outdoors. A sprinkling of Japanese-speaking Americans are regulars in the congregation. The Bishop's Committee of SS. Peter and Paul Church includes three schoolteachers, two housewives, and four prominent Japanese businessmen, one a Canadian Nisei who owns and operates three local service stations. Their meetings are lively and frank. They discuss ways the Church may reach out more effectively to community needs. Father Nakamura and his people fully expect that their church will grow, that they will become self-supporting, and that they

will establish other missions of this mission church. One of the concrete steps they have taken is Nazareth Kindergarten, directly across the street from the church. Eventually the mission will expand the kindergarten, which now has 125 pupils and twelve teachers, into a primary school.

All Souls' Church, the District Headquarters, is located in Machinato, just beyond Hacksaw Ridge, the scene of the final, bitter battle for Okinawa. All Souls' is largely the church of Americans serving on the island, but very much a part of the mission to all the Ryukyus.

All Souls', under their new vicar, the Rev. F. C. Stough, makes a serious effort to reach out to the Japanese community. One way they do this is teaching spoken English to young Japanese-speaking Okinawans. The students come to the church on Sunday nights for practice in speaking the English which they write and read very well after five years of instruction in junior high and high school. The teachers are recruited from among American teachers, and the military in Okinawa.

The House of Prayer on Yagaji Shima is located within the bound-



American schoolteacher Betty Linde and the Rev. F. C. Stough (above) teach Okinawan teen-agers spoken English in All Souls' Church, Machinato (below, during worship)



OKINAWA'S KAMIKAZE CHRISTIANS

aries of a leprosy colony. The colony itself and its church exist through the single-minded dedication of long-time layman Kesai Aoki, recently ordained a perpetual deacon. The 280 members of the House of Prayer, ministered to by Father Luke T. Kimoto, represent about one-third of the colony's 780 residents.

The new St. Matthew's Mission in a depressed area of Naha, the main and sprawling town on the island of Okinawa, is directed by the Rev. Edmond L. Browning, who recently spent two years in Japan learning Japanese.

All Saints' Church at Shimabukuro, whose vicar is the Rev. John Maeda, a Japanese priest, has a splendid child care center for orphans directed by the Japanese Order of the Sisters of Nazareth.

The Episcopal mission in the Ryukyu Islands is not only a lively inter-Anglican endeavor of Japanese priests and nuns aided by Americans, but shows every sign of being animated by a kamikaze spirit—a holy wind which is positive, outgoing, and deeply committed to the real needs of a

people suspended now for years between two ways of life.

While the majority of Japanese nationals are only rarely in contact with Americans, Father Nakamura and his fellow Okinawans are in almost daily contact with them. What Father Nakamura learns about America is not always comforting to him as a Christian. He asks sincerely, "How is it that America, a Christian nation, has a divorce rate in which one in every four marriages ends in divorce?" And he has other questions: "If all Americans are Christians, how is it that those among you who do not have white skin are not given equal rights?"

The mission of the Episcopal Church in the United States to the people of the Ryukyu Islands has, in a strange way, benefited hugely from this remarkable confrontation between Okinawans and Americans.

This American-Japanese tension has given Okinawan Episcopalians a healthy, critical perspective for evaluating their methods and goals. People such as Father Nakamura have chosen the best of both worlds. They

are not content with American Christianity's ideas of churches as place to escape the world.

On the other hand, they combine typical Japanese energy and enthusiasm with the American genius for organization and know-how in their work.

A visit to Okinawa is like joining a cruise on a large ocean liner. There is a certain sense of unreality about it all. One is neither in the familiar surroundings of home nor in the new surroundings of a new destination. Life goes on at an unfamiliar pace and its luxuries and privileges seem exaggerated and unreal.

In one sense the people of the Ryukyu Islands have been on such a voyage since the American takeover in August, 1945. No one quite seems to know what the destination will be, but all are agreed that at some time in the future, when the peace of Asia can be definitely assured, the Ryukyu Islands will be returned to Japan. As things stand at present in Asia, that time is not even dimly visible on the horizon.

So long as the menacing red cloud of aggression from the China mainland four hundred miles west of Naha hangs over Asia, the American military will remain in Okinawa. And until the menace abates, the people of Okinawa will be asked to make the continued sacrifice of remaining apart from the Japan which they consider their homeland.

A day will come, however, when the status of Okinawa will be settled, the American influence will be diminished, and Okinawans will be firmly anchored again as part of their Japanese homeland.

In the meantime, the tensions and problems which exist in today's Okinawa will have produced some remarkable accomplishments and solid gains for Ryukyans and for the Church's mission there. Whatever happens, these will remain as a lasting contribution to the future. ◀



Former kamikaze sub pilot, the Rev. Luke Kimoto (left), surveys the bay north of Airaku-en Leprosy Colony with Perpetual Deacon Kesai Aoki. Mr. Aoki, himself a leprosy victim, founded and nurtured the colony of some 780 persons. He assists Vicar Kimoto in colony's 280-member House of Prayer mission.



WORLDSCENE

Unity: A Vote To Go Forward

The Episcopal Church will be asked to continue the search for means to eventual Christian unity.

General Convention's thirty-two-member Joint Commission on Ecumenical Relations, meeting in New York in January, voted four strong resolutions on the Episcopal Church's continuing participation in the Consultation on Church Union to place before the Seattle General Convention in September.

The text of the resolutions was released in late January. Bishop Robert F. Gibson of Virginia, chairman of the Commission, said that this portion of the full report was released at this time so that the many church people who are studying the *Principles of Church Union* would know what the Commission will recommend to Convention.

The Joint Commission asks General Convention to:

1. commend the "... *Principles of Church Union* ..." as a significant advance toward Christian Unity. ...";

2. ask Episcopalians at all levels to study these "Principles" and report their findings to diocesan ecumenical committees, to diocesan conventions, and to the Joint Commission;

3. authorize "the Joint Commission on Ecumenical Relations ... to participate in due course in the development by the Consultation of a Plan of Union ..."; and

4. also authorize the Joint Commission to report on its Consultation participation to the Lambeth Conference in London during August of 1968.

The Consultation on Church Union, now consisting of nine participating denominations, published a set of *Principles of Church Union*

in Dallas last year. The "Principles" have been made available for members of participating Churches to discuss and evaluate (Forward Movement Books, 25¢, 412 Sycamore Street, Cincinnati, Ohio 45202). They also offer a starting point for an actual plan of union to be drawn up by the Consultation at future meetings.

Four of the nine Churches now have authority from their governing bodies to proceed to draw a proposed plan of union, which would still be subject to further debate and vote by the denominations at some future date.

Pulpit Exchanges Planned for April 23

April 23—Consultation on Church Union Sunday—will produce the most extensive pulpit exchange in American history. Many thousands of the 88,750 parishes within the nine member denominations of COCU, the Consultation on Church Union, are expected to take part in this exchange of ministers prior to the Consultation's 1967 meeting in Cambridge, Mass., May 1-4.

Representing a total membership of 24 million people, the nine Churches involved in the five-year-old Consultation are: the United Presbyterian Church in the U.S.A.; the Episcopal Church; The Methodist Church; the United Church of Christ; the Evangelical United Brethren; the Christian Churches (Disciples of Christ); the African Methodist Episcopal Church; the Presbyterian Church in the U.S. (Southern); and the African Methodist Episcopal Zion Church.

So far the nine-member delegation from the Episcopal Joint Commission has had authority to do no more than "consult" with the other eight Churches.

Bishop Gibson, commenting on the four resolutions voted by the Ecumenical Relations group, said, "Our support of the Consultation, and our recommendations with respect to it, therefore arise not from any exaggerated claim as to what *Principles of Church Union* represents, but rather from deep gratitude for what the dialogue has so far accomplished and equally deep confidence in the process of the dialogue itself.

"We believe that the agreements so far reached should be commended as a significant advance toward Christian unity, that they should be given systematic and responsible study, and that our participation in the Consultation should continue, working toward the development, when such development is possible, of a plan of union which could then be brought to the constituent Churches for their consideration. To ask more than this would be to go beyond the point the Consultation itself has reached. To ask less than this would be, we believe, faithless to what God has already led the Consultation to find."

Church in China: Again, Suffering

"If a man does away with his traditional way of living and ... his good customs, he had better first make certain that he has something of value to replace them."

—Basuto proverb

What Mao Tse-tung and his Chinese Red Guards are doing away with in Communist China is obvious. Defense Minister Lin Piao says that the "Cultural Revolution"

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WORLDSCENE

aims at "destroying old ideas, old culture, old customs and habits"—the "four olds," as the Chinese call them.

Christianity becomes an incidental victim in the purge. All Christian churches in the capital city of Peking, and elsewhere, have been closed, according to reports from people arriving in Hong Kong from the Chinese mainland. The estimated 200,000 Christians who remain among China's 700 million population were barred from public worship on Christmas Day for the first time in this century.

Churches that have not been totally destroyed have become meeting places and rallying points for the "slogan war" that wracks China. "The Red Guard attacks are not anti-Christian, but anti-foreign," the Rev. Charles H. Long, Jr., Philadelphia area rector who spent three years in China and four years in Hong Kong, says.

As an indication of how thorough the revolt is, Mr. Long says

Church and TV: Oasis in Evanston

Despite suffering with its image as a vast wasteland, television has produced more than one oasis in recent years, particularly in education.

For example, professors at church-related Seabury-Western Theological Seminary, Evanston, Ill., now use video tape to play back class sermons and group discussions. Here television becomes a valuable teaching and evaluation tool.

"I saw I had certain mannerisms

that the rector of the church in Nanking, where Mr. Long worked in 1946-48, has been forced to leave. The same rector survived the takeover in 1948 and each successive eruption since.

The Pike Matter: New Directions

Presiding Bishop John E. Hines has appointed a committee to take a long, hard look into the theological situation in the Church. A group of bishops, priests, and laymen, including a United Church of Christ theologian, will examine questions raised at the last House of Bishops meeting when critics of the Rt. Rev. James A. Pike, resigned Bishop of California, attempted to bring "heresy" charges against him (*see December, 1966, issue*).

In view of the appointment of the committee, Bishop Pike says he will not press for an investigation of charges against his character.

The newly appointed committee, headed by Bishop Stephen F. Bayne, Jr., director of the Church's

and facial expressions that no one had ever adequately told me about," a senior reports. "It gave me an objective awareness of my presence," another says.

Veterans and greenhorns alike find it useful. It shows the veteran what he is doing wrong, and gives the beginner the confidence he lacks.

"Watching one's self preach a sermon for the first time can be a rather soul-shattering experience," one seminarian admits. For those who can take it, the electronic teacher seems to have endless possibilities.



(LEFT) A television camera sees all as Seabury-Western Theological Seminary Professor Thomas O. Edmunds (standing) and seminarians L. Brent Bohlke (left) and Steve Summerville hold a practice counseling session. (RIGHT) Professor A. Donald David (left) and two seniors monitor a panel discussion.

overseas Department, will report its findings to the Presiding Bishop. The report will probably be used as source material for a "council of renewal" called for by the House of Bishops at its meeting last October in Wheeling, W. Va.

Purposes of the committee's probe include studying the nature of heresy, the scope of openness in the Church for theological reformation, the extent to which doubts and new or radical positions "should be shared with the laity, and the possible Churchwide and worldwide effect of presently provided canonical procedures with reference to a trial for heresy.

Members of the committee, in addition to Bishop Bayne, are Bishop Everett H. Jones of West Texas; Bishop George W. Barrett of Rochester, N.Y.; Mr. Louis Cassels, United Press International religion editor; Dr. Theodore P. Ferris, Trinity Church, Boston, Mass.; Dr. John M. MacQuarrie, Union Theological Seminary, New York; Dr. Albert T. Mollegen, Virginia Theological Seminary; Dr. Charles P. Price, minister of Memorial Church, Harvard University; Dr. Paul S. Minear, Yale Divinity School; Professor George Shipman, University of Washington, Seattle; and Dr. David L. Sills, editor of the *International Encyclopedia of Social Sciences*.

Murphy's Protest

State Representative Peter Murphy of New Hampshire is boiling about a recent publication of the chapter of Students for a Democratic Society at the University of New Hampshire.

Mr. Murphy called an edition of *The New Left*, the SDS publication, "shocking" and "in poor taste" because its cover featured a bearded image of Christ on a "Wanted" poster. The caption read:

"Reward for information leading to the apprehension of Jesus Christ, wanted for sedition, criminal anarchy, vagrancy, and conspiring to overthrow the established government.

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Churchmen Oppose South Africa Credit

Bishop Stephen F. Bayne, Jr., director of the Overseas Department and vice-president of Executive Council, has added his name to a protest of the impending renewal of a \$40 million bank credit to the government of South Africa.

The protest against that country's apartheid policy was issued by 30 prominent church leaders of many denominations, including Episcopalians Bishop Henry Knox Sherrill, former Presiding Bishop, as well as Bishop J. Brooke Mosley of Delaware, and Bishop Anson Phelps Stokes, Jr., of Massachusetts.

People throughout the world will interpret the renewal of South Africa's credit as a symbol of United States support for "unparalleled racial discrimination and repression," the statement says.

Although the money involved is "merely a token," Bishop Bayne said, "it is a token of a very bad thing. It does not represent employment for Africans . . . [or] the commonwealth of world industry."

The credit, originally contracted in the 1950's to help South Africa over a financial crisis, has long since lost its justification, the church leaders say, and represents support for political and social systems "the American people utterly reject."

The statement urges church members to write, wire, or telephone their protests to participating financial establishments. Banks in New York City and Chicago have already been notified of this protest.

Committee Chosen To Study Renewal

Difficult though it is to live with, the only unchanging fact of twentieth-century life seems to be the axiom, "Change is the only con-

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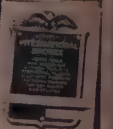
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ent." The twentieth-century Church
facing this fact.

- At the last House of Bishops meeting (see *December, 1966, issue*) the Bishops cited the Roman Catholic Church for proving that public discussion of church life was productive and recommended that the Episcopal Church follow suit.

Presiding Bishop John E. Hines then named a 17-member committee, headed by Bishop J. Brooke Mosley of Delaware and Bishop Anson Phelps Stokes, Jr., of Massachusetts, to examine structure, thinking, and renewal in the Episcopal Church.

- The committee, which will report to the House of Bishops at General Convention, Seattle, Wash., in September, is expected to lay the groundwork for a proposed Council of the Church. Such a Council would include a representative cross section of clerical and lay church members, and might possibly be called together in 1969.

- Committee members include: Bishop Mosley, chairman; Bishop Stokes, vice-chairman; Mr. Oscar Carr, Jr., Clarksdale, Miss.; the Very Rev. John B. Coburn, dean, Episcopal Theological School, Cambridge, Mass.; Bishop Daniel Corrigan, director, Home Department; the Rev. A. Theodore Eastman, director, Overseas Mission Society; Dr. Charles Clement French, Pullman, Wash.; Dr. Charles R. Lawrence, Pomona, N.Y.; Mr. D. Bruce Merrifield, St. Louis, Mo.; Suffragan Bishop Paul Moore, Jr., Washington, D.C.; Bishop Albert R. Quart of Georgia; Mr. Walker Taylor, Jr., executive officer, MRI Commission; the Rev. David R. Thornberry, Shaker Heights, Ohio; Mrs. David West, Phoenix, Ariz.; the Rev. Dr. M. Moran Weston, New York, N.Y.; the Rev. Dr. Hugh C. White, Jr., director, National Committee for Industrial Mission, Detroit, Mich.; and the Very Rev. Samuel J. Wylie, dean, General Theological Seminary, New York, N.Y.

Anglicans, Romans Meet in Italy

No trumpet blast has been heard heralding reunion between Roman Catholics and Anglicans, but music

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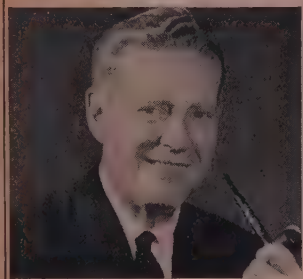
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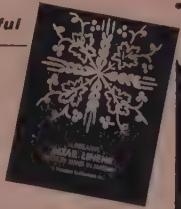
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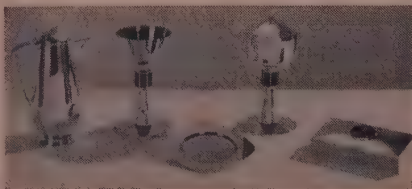
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WORLDSCENE

is being written for a future performance.

Ten Roman Catholic and eleven Anglican theologians who met in Gazzada, Italy, in early January announced that "after 400 years separation, first steps toward restoring full unity" have been taken.

The joint group, besides examining the continuing dialogue between the two communions, agreed to submit recommendations on such matters as the study of theology of marriage and its application to mixed marriages.

Established as a result of the common declaration of Pope Paul VI and Dr. Arthur Michael Ramsey, Archbishop of Canterbury after their March, 1966, meeting, the group met to find ways to ease tension and build cooperation and provide "that unity for which Christ prayed."

Club Offers Prize

A prize of \$2,500 is being offered by the Episcopal Book Club for the best unpublished fiction or nonfiction book-length manuscript written by a member of any Church of the Anglican Communion.

Entries should deal with current problems "in a manner consistent with the faith of the historic Church." Manuscripts must be submitted by November 1, 1967.

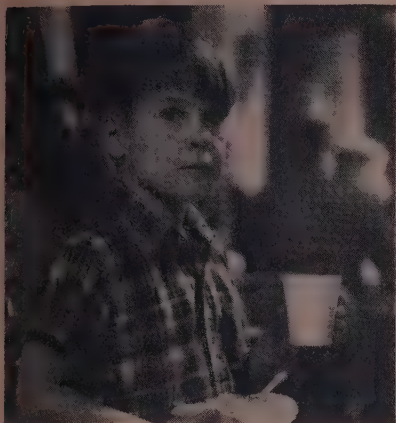
Detailed information about submitting work and the judging of manuscripts is available from The Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632.

Bishop Dibelius Dies

Bishop Otto Dibelius, 86, who retired as Bishop of the Evangelical Lutheran Church of Berlin-Brandenburg last year, died on January 31. A critic and opponent of Adolf Hitler, Bishop Dibelius was arrested a number of times for defying the Nazi regime. He was former co-president of the World Council of Churches.

Worldscene continued on page 4

Quest for Peace: 2,400 on the Hill



Clergymen in Washington, D.C., called for regional tea-and-rice meals of reconciliation. The Rev. John Harms (right), rector of St. John's Episcopal Church, Montclair, New Jersey, hosted such a meal on February 9. Seventy-five people, including Andrew Megher (left), a seven-year-old Quaker, and his family, met to plan local mobilization for peace.

If the 2,400 Protestants, Jews, and Roman Catholics who met in Washington, D.C., on January 31 and February 1 to voice opinions on the Vietnam war did not come up with any pat answers, they did, at least, get an insight into the complexity of the problem.

In a document presented at the White House, where the groups staged a silent vigil, the Committee of Clergymen and Laymen Concerned about Vietnam declared, "Silence is betrayal," and spent the rest of that day and the next discussing ways to end the silence.

"Each day we find allegiance to our nation's policy more difficult to reconcile with allegiance to our God," the statement said. After the vigil, which was picketed by Carl McIntire's American Council of Churches, the participants climbed Capitol Hill to question Congressmen on escalation, war appropriations, treatment of prisoners, civilian casualties, and hopes for peace. "One hundred and ten of us from California got the impression that decisions are already made and we are powerless to change them," one delegate said.

"We got just the opposite impression," the Massachusetts delegation reported. "Senators Edward Kennedy and Edward Brooke gave us reason to believe we would be listened to."

And, indeed, the churchmen from 45 states found some support and encouragement on the Hill. "I hear in the Senate halls that something is happening," Senator Brooke told a packed hearing room. "I would candidly state that we are moving toward a negotiated peace."

Dissent to the Administration's policy of military escalation was expressed repeatedly by statesmen as well as by the 2,400. "I have never doubted that the President of the United States is in favor of peace," Senator Brooke said, "but I think the Administration is well aware of growing resentment toward the war."

Mind-sets on both sides of the questions hindered free interchange. "I get the impression that when you speak, you get categorized," a Roman Catholic priest said. "I think we should leave the hawks and the doves to the Audubon Society."

"Maybe we should push the hawk and dove image to the extreme," a Stanford University chaplain suggested. "We should decide there are maybe 20 percent of us who are hawks, 20 percent who are doves, and the rest of us operate in the great, gray in-between."

Groping in the gray was unsettling, but educational. Workshops on how to counsel conscientious objectors; how to overcome the "Reverend, don't talk politics; comfort us"

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attitude; and how to mobilize public opinion from the pulpit brought diverse reactions from the gathering.

Some comments: "I'm convinced the pulpit can be an unfair and inappropriate expression if the congregation does not have a chance to question the minister's views."

"People feel I'm not being patriotic when I talk on Vietnam. How can I convince them that a critic with good will is the true patriot? I can speak critically on any social issue but this."

The height of the problem was stated by a Roman Catholic priest: "I give a sermon on Vietnam, and then someone says, 'Well, I'm a Spellman man myself.'"

Harvey D. Butterfield, Episcopal Bishop of Vermont, said that his meeting with Deputy Assistant Secretary of State Leonard Unger was "the first time I ever realized what a legislator is up against. I came away convinced that men in government are as concerned about napalm bombing as anyone else."

One steady current moved beneath the waves of differing opinion: the belief that expressing moral judgment on political issues is a valid Christian act.

—JUDY MATHE

School Integration Increases in South

Twelve years after the U.S. Supreme Court's school desegregation decision, compliance in the South, although improved, is far from complete.

A recent Office of Education survey indicates that school integration has doubled in 1966 in 11 southern states, but hard-core resistance to integration still exists in five of the Deep South states.

Texas ranks at the top of the integration list, with 34.6 percent of Negro pupils attending desegregated classes. Alabama, Mississippi, and Louisiana are near the bottom, with between 2.4 and 3.6 percent of Negro pupils assimilated.

Integration progress is the greatest in Virginia, North Carolina,

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Florida, Tennessee, Arkansas, and Texas. Resistance to integration is greatest in South Carolina, Georgia, Alabama, Mississippi, and Louisiana.

The survey showed that 12.5 percent of Negro schoolchildren are attending classes with whites in the 11 states, as compared to 5.2 percent in 1965.

Government officials reported little overt harassment in integrating schools, but pressures—such as threatening Negro children with loss of units if they transfer to white schools—still continue in many areas.

The Fifth Circuit U.S. Court of Appeals, losing patience with the slow pace of school integration, has ordered desegregation of all school grades in the Deep South states under its jurisdiction by next fall if the schools are to receive Federal aid.

Seven Churches to Promote Foreign Aid

The Episcopal Church will join six other denominations in a cooperative effort to campaign for increased government activity in foreign economic development.

"Helping other countries to help themselves is one alternative to war," and more important than getting to the moon, the Rev. Ray Gibbons, United Church of Christ, said in announcing the opening of a Washington, D.C., office on January 3. This office, initiated and financed by the United Church of Christ, will be the information-gathering center for the organization.

The program, to cost an estimated \$30,000 a year, will work to aid foreign development by promoting increases in private and government spending for overseas programs. An advisory board, with representatives from all seven denominations, will have as its goal an \$18 to \$20 billion increase in American foreign aid during the next five years.

This is the second recent cooperative venture of Christian Churches operating outside the National Council of Churches. The first, Urban America, Inc. (see January, 1967, issue), will foster construction of low- and middle-



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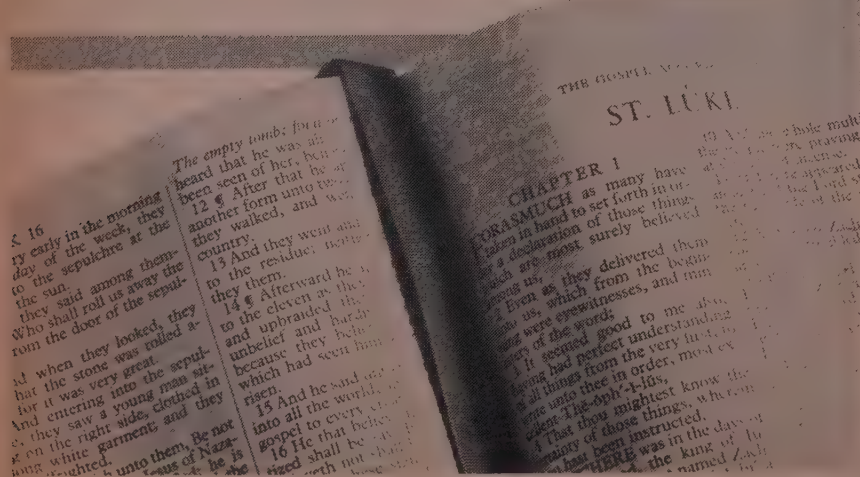
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DOUBLEDAY



WORLDSCENE

income housing in the United States.

In addition to the Episcopal Church and the United Church of Christ, the United Presbyterian Church in the U.S.A., the Christian Churches (Disciples of Christ), the American Baptist Convention, the Church of the Brethren, and The Methodist Church will cooperate in the foreign aid project.

The new organization is one product of the realization that co-operative action among the Churches is the most effective.

IN PERSON

► An Episcopal theologian, Canon **Warren L. Starrett**, has been named to the faculty of Gannon College, Erie, Pa. Dr. Starrett, Canon Theologian to the Diocese of Erie, will serve as instructor in the Department of Theology of the Roman Catholic college.

► The Rt. Rev. **Stephen Tomu-sange**, enthroned as Bishop of the Diocese of West Buganda, Uganda, stresses the oneness of the Church: "Each diocese is an integral branch of the whole Church of Uganda called to shed the light in one area. The light comes from Christ. We are all fed from the same source and are called to reflect this light to the world around us."

► The Rt. Rev. **B. B. Burnett**, Bishop of Bloemfontein, South Africa, resigned the see he has headed since 1957 to become secretary of the Christian Council of South Africa.

► The Rev. **Ernest E. Curtis**, Southampton, England, has succeeded the Rt. Rev. Alan F. B. Rogers as Anglican Bishop of Mauritius.

► The Rev. **Gilbert Baker**, who was ordained in Canton, China, in 1936, and who has been heading a Christian studies center at Shatin, Hong Kong, has been named Anglican Bishop of Hong Kong and Macao, replacing the Rt. Rev. Ronald O. Hall, who resigned the bishopric last June.

► **Evelyn Burgess Duncan**, wife of suffragan Bishop James L. Duncan of South Florida, died in her sleep on January 7 of a heart attack. She is survived by her husband, a daughter, two sons, and her parents.

► **Miss Rosemary Goldie**, once called the "first lady of the [Roman Catholic] Church," is the first woman in history named to the Roman Catholic Church Curia, central administrative agency.

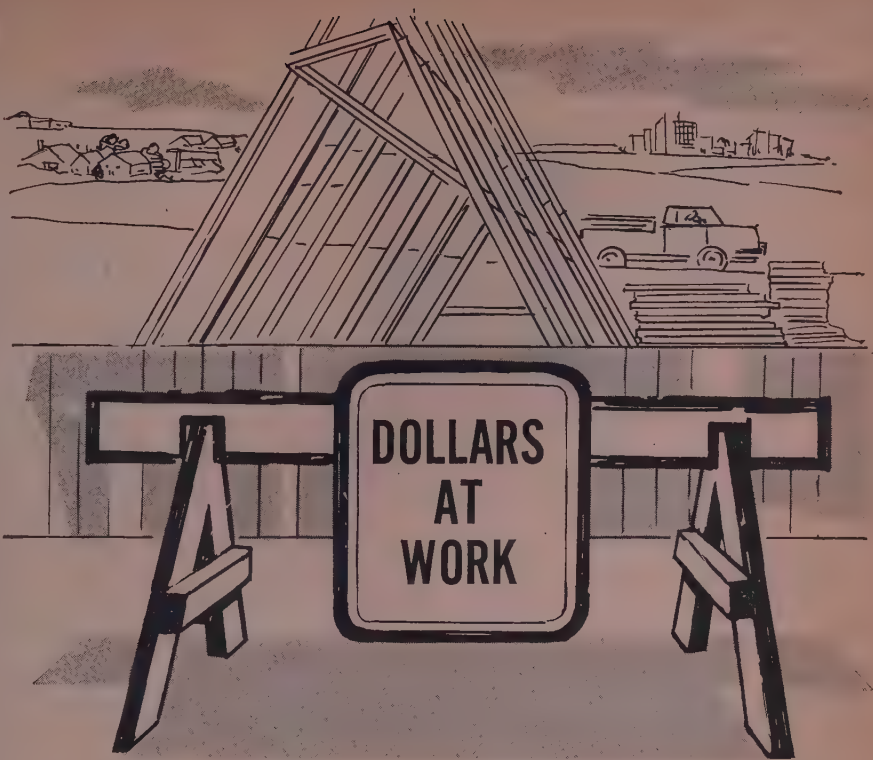
► **Canon William Ebert Hobbs**, formerly director of the Department of Information and Stewardship of the Anglican Church of Canada, will head the newly formed Department of Church Renewal of the National Council of the Churches of Christ in the U.S.A.

► **Sister Jacqueline Grennan**, president of Webster College, Webster Groves, Mo., received dispensation to leave the Order of the Sisters of Loretto to continue as head of the college as it becomes a lay institution. Miss Grennan, 40, says she gets many letters from people who tell her she is "a daughter of Beelzebub, and each day they pray for my excommunication before nightfall so I won't cause any more trouble."

► **The Rev. Edward D. Eagle**, 36, is the new president of Cathedral Films, Inc., a nonprofit company that produces and distributes religious and educational audiovisual materials in many parts of the world (see September, 1966, issue).

► **The Rev. Charles Davis**, 43-year-old English Roman Catholic theologian, has left the priesthood after 20 years of service. Father Davis, who says that the official Church "is an obstacle in the lives of the committed Christians I know and admire," married Miss Florence Henderson, a former Roman Catholic laywoman, in the Anglican Church of All Saints at Haslingfield, near Cambridge, England.

► **Mrs. Muriel Webb**, associate director of the Department of Christian Social Relations, has been named acting director of that department until a successor to Canon Almon R. Pepper is appointed. The Rev. Arthur E. Walmsley, executive secretary of the Division of Christian Citizenship, becomes acting associate director.



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If you are a man who enjoys seeing one dollar do the work of two, you'll enjoy reading our new booklet, **BLUEPRINTS INTO BUILDINGS**. It may encourage you to make a gift to the fund.



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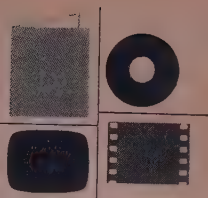
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hang your clothes on a hickory limb, but don't go near the water.” In a sense that's something like what many parishes have said to **THE EPISCOPALIAN**. “Yes sir, we want a channel of communication directly to the people . . . but don't expect our parish to take any responsibility for getting it into their hands. We'll tell them about the magazine and let them decide whether they want it.” The fallacy of this is that those who need it most do not even know it.

On the other hand more than 1,000 parishes have gotten into the swim with **THE EPISCOPALIAN**—and are sending it directly into the homes of every family, every month. The enthusiastic comments we've received from many of their Rectors is conclusive evidence that **THE EPISCOPALIAN** is not only being read—but is filling a real need in their continuing programs of adult Christian education.

If you're one of those parishes watching from the shore—hang your clothes on a hickory limb, jump in, and get in the swim with **THE EPISCOPALIAN**. The water's fine.



BOOKS

Alarm Clock For the Giant

URBAN CHURCH BREAKTHROUGH, by Richard E. Moore and Duane L. Day (Harper and Row, 4.50), represents the most exciting and best factual description of the "Relevant Church" in the world today.

The authors pack the early chapters with a terse factual account of some of the most exciting Christian frontier action throughout this country and the world. They review the challenges of the present, the handicaps of the past, and the evident necessity to answer anew the call of Christ's Gospel.

In the final four chapters, having electrified the reader with what is already happening, the authors outline the basic problems of streamlining the organized Church to meet growing opportunities. They make no pontifical effort to restructure and scrap; rather, they assume realis-

tically that the Church's present exists with all its encumbrances and the modern Christian's mission is to "make the system work."

I believe that this volume should become required reading and a handbook for all concerned, involved Christians. Certainly it should be required reading for all professional staff members in every denomination. One longs for the tonic effect reading it might have on the concerned, but slightly paranoid, suburban church members.

The authors clearly define "metropolis" in terms to which even a rural agrarian can relate. They answer directly those many "contemporary critics—not always outside the visible Church—who see the Church as an almost useless vestige in a post-Christian age: a cultural museum. . . ." The authors make very clear their disagreement with this condescending pessimism when they say, summing up, "The Church is not dead or outmoded; it is a slumbering giant which is self-chained by lack of commitment rather than by external forces."

Urban Church Breakthrough may be just the alarm clock the giant needs.

—JOHN B. TILLSON

Does Faith Shape Art?

2000 YEARS OF CHRISTIAN ART (Harper & Row, \$9.95) is a dialogue between a distinguished art critic, the late Eric Newton, and an eminent Bible scholar, William Neil, who believe that the quality and character of

Christian art depend on the theological climate of its age.

The two authors divide the Christian era into eight parts. Each author contributes a chapter on each part, one on art, the other on the theological background. This method of presentation, along with the 219 well-chosen illustrations (seventeen in color), makes the book unusually



valuable for the Christian reader who lacks expert knowledge of art and for the art-oriented reader who lacks extensive knowledge of Christian history.

Of interest to most readers will be the authors' conviction that the stirring of the Holy Spirit in the Church, manifested in the Liturgical and Ecumenical movements, is also being reflected in an exciting way in contemporary Christian art and architecture. —A. PIERCE MIDDLETON

Of Onions and Harlots

One zephyr of the fresh wind blowing in the Roman Catholic Church these days is a series of lively and sound, contemporary and timeless, short pieces called *CHRIST NOW: SATURDAY NIGHT THOUGHTS FOR SUNDAY MASS*, by Henry Fehren (P. J. Kenedy and Sons, \$3.95). The titles catch like flashing trout flies: "An Onion in Hell," "The Latest Thing in Sackcloth," "Popeye and Paul," "Love that Harlot," and "A Gospel for Worrywarts." Father

Fehren knows all kinds of people, and writes for all of them. —M.M.

Splendid Spontaneity

Adults usually outgrow both childhood and poetry; the adult poet is the occasional person who keeps something of the child within him (the freshness of vision, the curiosity, the delight in words) while becoming more than adult in other ways.

Richard Lewis has done an obvious and marvelous thing—collected authentic children's poems from all over the English-speaking world in a volume titled *MIRACLES* (Simon and Schuster, \$4.95). Occasionally

they sound as if teacher or Moth had a slight hand, but most of the ring true with a splendid spontaneity and offbeat way of meeting a word that is still fresh and new. Del Valentin (age 10, U.S.A.) writes with compelling accuracy and lack of sentiment:

*A storm at sea is dangerous
The wind blows as if it had no sympathy.*

And what could be more exact—an poetic—than this description by Peter Ahelton (also age 10, but from Australia)?

*The children are singing,
their mouths open like sleepy fish*
—CHAD WALSH

RECORDINGS

Listening in Lent

THE PHONOGRAPH is more than an entertainment machine or cultural appliance. For the Christian, recordings not only offer a treasury of church music, but during Lent, they can supply more than a little to ponder. Consider several recent offerings.

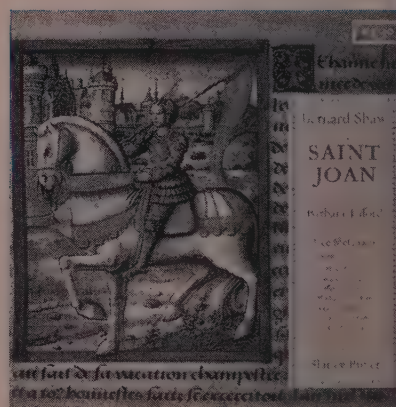
Bernard Shaw's play *Saint Joan* (Argo: stereo ZRG5470/2; mono RG 470/2) is over forty years old. But it still raises issues of personal revelation, church authority, nationalism, and heresy which our world, now more than five centuries older since the day the Maid of Orleans was burned to death, seems no nearer to solving. Here are wit, entertainment, high art, and a profound challenge in one salutary package.

Whether Malcolm Boyd's book of "pop-prayer" raised your hackles or your aspirations, his recording of a selection of them from his best-sell-

ing *Are You Running with Me, Jesus?* may very well alter your whole perspective on what Boyd is trying to convey.

The disc of the same name (Columbia: stereo CS 9348; mono CL 2548) adds an inflection of controlled, cool passion to Boyd's eloquent words. Charlie Byrd's jazz guitar accompaniment is as perfect a reredos to these oblations as I can imagine.

Arthur Miller's *Death of a Salesman* must be somewhere near the classic question about the meaning of urban life. Lee J. Cobb and Mildred Dunnock re-create on discs the chilling emptiness of Willy and Linda Loman's drab existence (Caedmon, Theatre Recording Society: stereo TRS 310-S; mono TRS 310). While Miller's questions are no more than the agonized analysis of our contemporary confusions, they are the right questions, still awaiting answers.



Lent's primary question is whether a life overshadowed by death has any meaning. Seldom has anyone faced the terrors of death more frankly than did Henry Cardinal Newman in his poem *The Dream of Gerontius*. Sir Edward Elgar's rather old-fashioned, devotional setting of the Cardinal's words has a power beyond all its period particularity.

This first new performance in a decade by the Halle Orchestra and Chorus under Sir John Barbiroli (Angel: stereo, SB-3660; mono SB 3660) is an eloquent and elegant statement of the Christian's faith in the Resurrection.

The courage and superb dramatic artistry of New York's unique American Place Theater, housed in St.

Continued on page 2

For Easter— an Oxford Bible

An ecumenical RSV

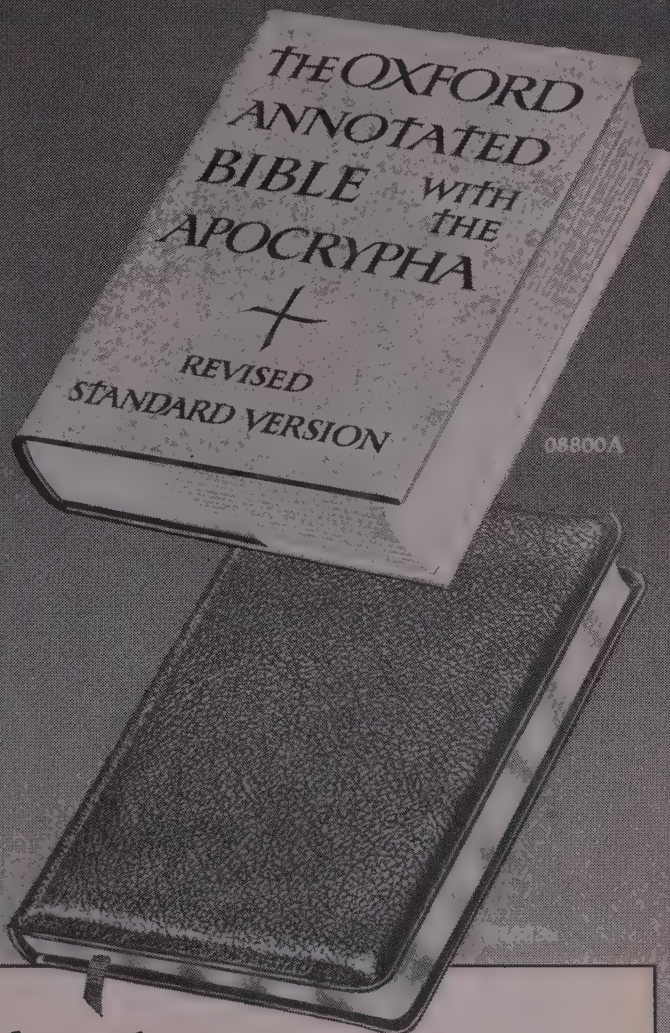
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Clement's Episcopal Church, needs no confirmation beyond last season's staging of Poet Robert Lowell's coruscating drama *Benito Cereno*. The original cast recording (Columbia:

stereo DOS 719; mono DOL 319) preserves all the pain and agony of the white man's enslavement of the black man.

This century-old slave-ship drama

of a ghastly white power-black power tragedy diminishes not one iota explosive terror of what remains, most paramount matter for repentance and amendment of life.—E.T.

MOVIES—TELEVISION



The Rev. William Youngdahl (right) gets harsh comment when he talks with barber Ernie Chamberlain.

A Time for Burning

THE LUTHERANS have fashioned the year's best racial documentary film out of contemporary social ferment and church renewal.

A Time for Burning was shot on location as the events actually took place in the life of an Omaha, Nebraska, church.

The parish is all-white; the crisis occurs when it comes face to face with "the Negro problem." At first, the crisis seems a fluid one which may be glossed over: some Negro students from neighboring churches join white teens of the parish in community worship.

It might have ended with that. But

Pastor William Youngdahl decides that racial integration of churches is according to God's will. He urges the parish to take it seriously. The parish splits down the middle on the issue.

One of the high points of the film portrays the young pastor visiting an all-black barbershop to have an honest talk with a Negro barber. The pastor is the sole white in the room. The barber, exasperated with cautious "liberals" who, in his experience, talk out of both sides of their mouths concerning race, does not mince words with the Christian minister. He pours out his frustra-

tion, anguish, and desire for wh action in place of mere words about social justice and racial integration.

This scene is memorable for honesty, suspense, and hard focus on personalities. The barber "tells it as it is," and the white pastor, shocked and pained, listens quietly without attempting to justify himself, his church, or his race. Even when he leaves the black barbershop, it is with a firm new resolve to see this moral crisis through to the end on a basis of Christian integrity.

Another scene portrays a middle-aged couple who are members of

ish. The husband argues for so-
 justice and support of the
 ing pastor; his wife, quietly sob-
 ing, tells him that she cannot help
 deeply ingrained feelings in her
 background which stand in her way.
 Finally, the leading laymen ask
 pastor to leave the church. We
 what this decision means in terms
 the parish's confronting itself. The
 in leaves open the question of
 whether a resurrection, in the form
 church renewal, will follow.
 The pastor moves to a racially in-
 grated church in California. At the
 conclusion of the film, we see him
 taking part in a Holy Communion
 service in which black and white
 Christians alike move forward toward
 altar to receive the Sacrament.
A Time for Burning was made by
 West Productions, Inc., for Luther-
 Film Associates. William C. Jer-
 and Barbara Connell are creat-
 ively responsible for the picture, and
 Robert E. A. Lee was executive pro-
 ducer.

The film has the immense advan-

tage of being a racial documentary
 which is not about unfamiliar events
 elsewhere. Its setting is the all too
 recognizable locale we all know. It
 does what few documentary films do,
 inevitably bringing us to ask our-
 selves, "What would I have done?"

A Time for Burning originally
 appeared in October of last year as
 a feature on NET (National Educa-
 tional Television) stations after hav-
 ing been turned down by ABC, NBC,
 and CBS. Many educational TV sta-
 tions aired it again on February 13,
 with some delayed showings sched-
 uled for February 27 and March
 13. Canadians can view it via CBC
 on March 24, and New Yorkers will
 have a chance to see it at the New
 Yorker Theater sometime in late
 March or early April.

Parish groups may rent 8 or 16mm
 prints of the hour-long film for \$20
 by writing to Contemporary Films,
 267 West 25th Street, New York,
 N.Y. 10001.

For Adults Only

Morgan . . . The story of an alien-
 ated man trying to hold onto rela-
 tionship and love. David Warner
 and Vanessa Redgrave are memor-
 able in Karel Reisz's poignant, high-
 ly original screen effort.

Georgy Girl . . . In the guise of
 comedy, a tragic statement about a
 modern young woman who seeks the
 meaning of life. Lynn Redgrave is
 Georgy Girl. Silvio Narizzano is the
 director.

Alfie . . . A film with a moral: re-
 lationship must be granted a place
 in loving. Michael Caine is Alfie.
 Louis Gilbert is the director.

For Family Viewing

The Endless Summer . . . Bruce
 Brown's classic about a search for
 the perfect wave by two young sur-
 fers. The search is a global one. It
 is especially interesting when the
 surfers run into other people.

*The Gospel According to St. Mat-
 thew* . . . This outstanding film de-
 picting Jesus' life is now in neigh-
 borhood theaters. Go out of your
 way to see it. —MALCOLM BOYD

WATER

Marriage Lifetime Style

PROTESTS about Mary Martin and
 Robert Preston in *I Do, I Do*,
 musical version of *The Fourposter*,
 are likely to be few and far between.
 Miss Martin and Mr. Preston are not
 only exquisitely professional in every
 way; they offer us a hymn to all that
 marriage, fifty years of it, can be.
 By all the signs of its resounding
 New York success, this show should
 be sending out road companies short-
 ly. *I Do, I Do* could help bring one-
 marriage-for-two-lifetimes back into
 style. —J.W.

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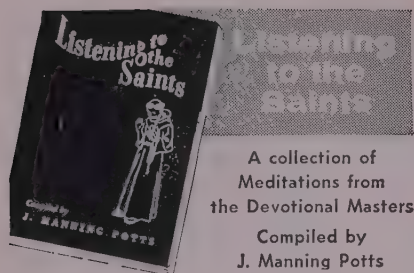
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On Faith

A staff member walking to the office in slushy rain the other day overheard a little girl tell her friend: "Some people think this is rain, but I know it's snow. Hurrah."

The grammar of the Good News is preoccupied with verbs, which are the good news of grammar: come, follow, taste, see, love, suffer, become. This is the way the Word became flesh. When the Good News becomes a verb in us, then the Advent story is our story.

—With thanks to *Christ Church Bulletin*, Nashville, Tennessee

Wondering

Interesting questions arise from the sermon title of an Akron, Ohio, rector: "Alley Cats Must Wonder."

According to a report by Arthur D. Little, Inc., prepared for the New England Division of the Army Corps of Engineers, the population of the United States will reach 358 million by the year 2000.

Speaking at a Religion in American Life conference, Mr. Robert Keim, president of the Advertising Council, said: "In our automated, pre-packaged, highly-organized, super-mechanized, over-communicated society, all of us have to act out our religious faith with each other and with our young people especially—not by pointing the

way to a place, but by going there."

A beehive, drag-racing trophy photographs, gun collections, refinished furniture were just a few items that appeared at the Francis Family Fair in Greboro, North Carolina.

To get to know one another better, all the members of parish family brought something representative of their hobbies or vocations. After dinner and discussion of the exhibits, the Rev. Peter C. Robinson combined his hobby and vocation by singing some of his sermons built around popular songs.

"Live your life well. It may be the only Bible your neighbor will ever know."

—Mrs. Varro Rhoads
Province VI representative
General Division of Women's Work

To help a new Episcopalian Suffragan is the title for an assistant bishop of a diocese or district who does not have automatic right of succession in case his bishop resigns or dies. Some dioceses have more than one suffragan.

For the new Episcopalian: bishop coadjutor is an assistant bishop of a diocese or district who automatically succeeds the diocesan upon retirement or death.

"It may be true that the passage for independence is an adolescent reaction, occurring naturally between the involuntary dependence of childhood and the deliberate interdependence of maturity. If that is so, it is fatuous to assume that an individual or society can skip its adolescence without irreparable damage to its growth."

—Mary McDermott Shide
in *Christian Century*

mother is not a person to
on, but a person to make
ing unnecessary.

—Dorothy Fisher

The Church is like Noah's Ark.
could not stand the stench
in, were it not for the storm
out."

—Dr. Alec Vidler
King's College
Cambridge, England

We're not primarily put on
earth to see through one
other, but to see one another
ough.

—Peter De Vries

Unity Sign: Nationwide distribu-
of leaflets prepared annually
January's Week of Prayer for
Christian Unity went from 15,000
1960 to 593,450 in 1966.

A Bible quiz given to high
school students produced the fol-
lowing answers. How well do you
fare?

Joshua opened Jericho's walls
with (keys).

Moses was set adrift in an ark
made of (driftwood).

God first spoke to Moses from
a burning (cross).

Moses was given the Ten Com-
mandments on Mount (Ida).

David soothed the troubled Saul
with (ointment).

"The wicked . . . spreading
himself like a green bay" (pack-
er).

—Huron Church News

Publishers' Weekly recently re-
ported that a publishing house
received a request for five copies
of *The Church on the Moon*.
Since the company did not pub-
lish any science fiction, the order
was filled with W. A. Purdy's
Church on the Move. Whichever

way you look at it, some churches
are going places.

**Bishop John Maury Allin of
Mississippi, on the Creed:** "Our
credal definition does not in
any way say, 'We believe in a
loose aggregation of ecclesiasti-
cal clubs which use the name of
Jesus.'"

Duke Ellington, replying to
criticism of his religious music as
being "too worldly," said "I don't
understand the word 'worldly.'
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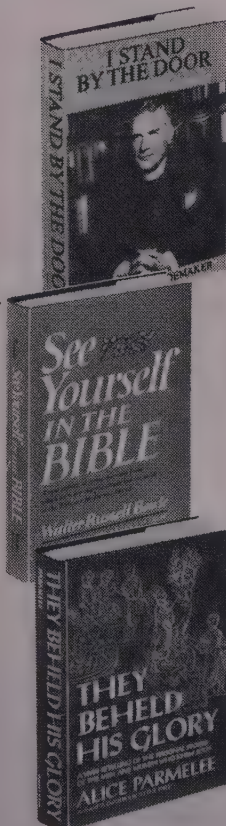
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March

- 1 (*David, Bishop of Menet Wales, c. 544*)
- 2 (Chad, Bishop of Lichfield, 672)
- 3 (John and Charles Wesley Priests, 1791, 1788)
- 5 FOURTH SUNDAY IN LENT
- 7 (*Perpetua and her Companions, Martyrs of Carthage, 20*)
- 8 (Thomas Aquinas, Friar, 127)
- 9 (*Gregory, Bishop of Nyssa, 394*)
- 12 PASSION SUNDAY
- 12 FIFTH SUNDAY IN LENT
- 13 (*Gregory the Great, Bishop of Rome, 604*)
- 17 (*Patrick, Bishop and Missionary of Ireland, 461*)
- 18 (Cyril, Bishop of Jerusalem, 386)
- 19 PALM SUNDAY
- 19 SIXTH SUNDAY IN LENT
- 20 MONDAY BEFORE EASTER
- 21 TUESDAY BEFORE EASTER
- 22 WEDNESDAY BEFORE EASTER
- 23 MAUNDY THURSDAY
- 24 GOOD FRIDAY
- 25 EASTER EVEN
- 26 EASTER DAY
- 27 EASTER MONDAY
- 28 EASTER TUESDAY
- 29 EASTER WEDNESDAY
- 30 EASTER THURSDAY
- 31 EASTER FRIDAY

To acquaint our readers with the Lesser Holy Days authorized General Convention for trial use we are listing (in parentheses) the supplementary observances. If a name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. Texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Pension Fund, 20 Exchange Place, New York, N.Y. 10005.

PICTURE CREDITS—Edward T. Dell, Jr.: 1 (bottom), 10 (top), 11 (bottom), 30-34. Ed Eckstein: 13-14. Derrick Garnier, CORAG: —New Delhi: cover, 26-29. Thomas LaBar: 8-9 (top), 10 (left), 11 (top and left). Ida H. Lein: 56. Religious News Service: 22. Seabury-Western Theological Seminary: 36. Robert Wood: 25, 61.

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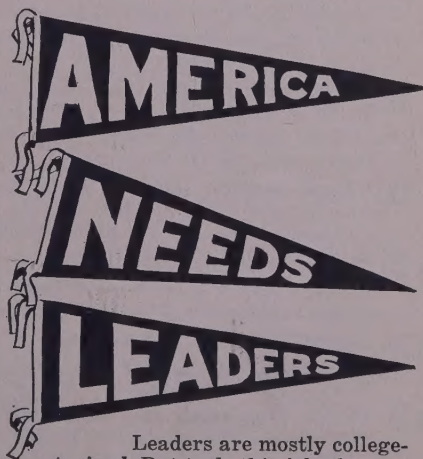


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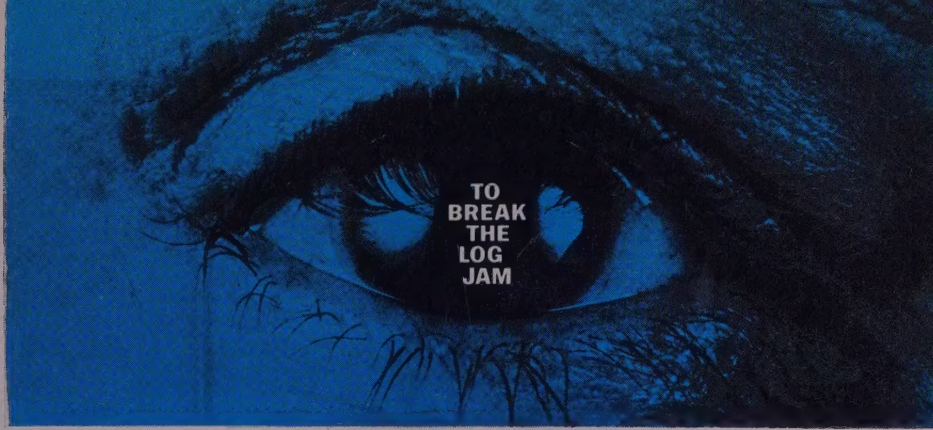
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Calendar of prayer

MARCH

- 1 The Anglican Communion:** Ralph S. Dean, Anglican Executive Officer; William E. Jackson, Deputy Executive Officer; John W. Sadiq (CIPBC), James Pong (South East Asia Council), and David M. Paton (British Isles), Regional Officers.
- 2 Canberra and Goulburn, Australia:** Kenneth J. Clements, Bishop; Cecil A. Warren, Assistant Bishop. (For clergy training programs; new buildings for expanding towns and villages; new types of cooperation with other Churches.)
- 3 Canterbury, England:** Arthur Michael Ramsey, Archbishop and Primate of All England; John T. Hughes (Croydon) and Anthony P. Tremlett (Dover), Suffragans; Alfred C. W. Rose, Kenneth C. H. Warner, and Norman H. Clarke, Assistant Bishops. (For clergy for industrial and rural areas; St. Augustine's College, center of inter-Anglican study.)
- 4 Cape Town, South Africa:** Robert S. Taylor, Archbishop; Philip W. R. Russell, Suffragan; Gilbert P. L. Turner, Assistant Bishop. (For churches for those of mixed race being removed to new townships; leadership courses for subdeacons, readers, and catechists; help for the Tristan da Cunha islanders in readjusting after their evacuation in 1961 and return in 1963.)
- 5 Cariboo, Canada:** Ralph S. Dean, Bishop and Anglican Executive Officer; Tom Greenwood, Assistant Bishop. (For the many isolated families; the Church as it attempts to keep pace with the rapid development of the area.)
- 6 Carlisle, England:** Sydney C. Bulley, Bishop. (For the ministry to rural and industrial areas, and to tourists; awareness of being part of the worldwide Church.)
- 7 Carpentaria, Australia:** Seering J. Matthews, Bishop. (For a bishop for the Diocese of the Northern Territory of Carpentaria to be established this year; the ministry to the Torres Strait Islanders; the new ministry by air to cattle stations, aboriginal communities, and townships on the Cape York Peninsula and in the Gulf Country.)
- 8 Cashel and Emly, Waterford and Lismore, Ireland:** William C. de Pauley, Bishop. (For ordinands training at Trinity College, Dublin; the ministry in rural areas, industrial centers, and seaside resorts.)
- 9 Central America:** David E. Richards, Bishop. (For clergy training; division of the diocese, with a bishop for the two northernmost republics; a national council in each republic.)
- 10 Central Brasil (Igreja Episcopal do Brasil):** Edmund K. Sherrill, Bishop. (For a ministry to the large number of people of Japanese origin.)
- 11 Central New York, U.S.A.:** Walter M. Higley, Bishop; Ned Cole, Jr., Coadjutor. (For new ways of taking the Church to the people; an increasing response to MRI.)
- 12 Central Tanganyika, East Africa:** Alfred Stanway, Bishop; Yohana Madinda, Assistant Bishop. (For new areas of ministry, e.g., pastoral care to Rwanda refugees and team evangelism safaris by Land Rover to remote communities.)
- 13 Chekiang, China:** Kwang-hsun Ting, Bishop. (For the witness and courage of Christians in the vast work of building a modern nation; a sufficient supply of clergy.)
- 14 Chelmsford, England:** John G. Tiarks, Bishop; William F. P. Chadwick (Barking) and Roderic N. Coote (Colchester), Suffragans; Thomas G. S. Smith, Assistant Bishop. (For clergy and buildings to meet population growth.)
- 15 Chester, England:** Gerald A. Ellison, Bishop; Rupert Strutt (Stockport) and Eric A. J. Mercer (Birkenhead), Suffragans. (For country parishes; the ministry to industrial churches and clergy for new towns and expanded old centers; strengthening of relations with other Churches.)
- 16 Chicago, U.S.A.:** Gerald F. Burrill, Bishop; James Montgomery, Coadjutor. (For the pilot project, with the Diocese of Northern Indiana, to discover the best way of ministering to the total community.)
- 17 Chichester, England:** Roger P. Wilson, Bishop; James H. Morrell (Lewes), Suffragan. (For church growth to meet population growth; the diocesan MRI project, providing pastoral teams and church and community centers; the "Million Acre Scheme" of land settlement in Kenya.)
- 18 Chile, Bolivia, and Peru, South America:** Kenneth Howell, Bishop. (For national clergy; Christian literature in Spanish; medical work, student hostels, and lay training in south Chile; work among Chile's Araucanian Indians.)
- 19 Chota Nagpur, India:** Sadanand A. B. D. Hans, Bishop. (For multipurpose churches; student hostels in industrialized centers; an industrial school; an engineer and an agricultural missionary; a ministry amid widespread poverty.)
- 20 Christchurch, New Zealand:** William A. Pyatt, Bishop. (For more help from established parishes in starting churches in new housing areas; the Social Service Council.)
- 21 Clogher, Ireland:** Alan A. Buchanan, Bishop. (For guidance in handling problems raised by emigration from rural areas to cities; continued help of larger parishes to more sparsely populated parishes south of the border.)
- 22 Colombia (with Ecuador), South America:** David B. Reardon, Bishop. (For the Church in these two nations as it covers its distinctive contribution in the midst of traditional Roman Catholicism; ecumenical plans, including a theological library in Quito, Ecuador, and a neighborhood center in Bogota, Colombia.)
- 23 Colombo, Ceylon:** Charles H. W. de Soysa, Bishop. (For the Church as it learns to commend the Gospel in a language the people understand; a ministry of reconciliation amid communal tension; the United Church of Ceylon expected to be inaugurated by the end of 1968.)
- 24 Jerusalem Archbishopric:** Angus C. MacInnes, Archbishop in Jerusalem and Metropolitan; Egypt and Libya, Hassan B. Dehqani-Tafti, Bishop; Jordan, Lebanon, and Syria, Najib A. Cuba'in, Bishop; The Sudan, Oliver C. Allison, Bishop; Yemima K. Dotira and Elinora Ngalamu, Assistant Bishops. (For a clear, powerful witness of the Church in the Middle East; a diocesan center in Tehran, Iran; a Bishop's residence and diocesan center in Jordan, Lebanon, and Syria.)
- 25 Colorado, U.S.A.:** Joseph S. Minnis, Bishop; Edwin Thayer, Suffragan. (For more clergy; new churches in new communities; continued intense interest in MRI.)
- 26 Western Tanganyika, East Africa:** Musa Kahuranang, Bishop. (For this new diocese, formerly part of Central Tanganyika.)
- 27 Connecticut, U.S.A.:** Walter H. Gray, Bishop; John Esquirol and J. Warren Hutchens, Suffragans. (For the MRI in Action program of renewal and outreach; the relationship with the Church in the Philippines.)
- 28 Connor, Ireland:** Robert C. H. G. Elliott, Bishop. (For provision of spiritual ministrations in new housing areas; organization of manpower and resources in slum clearance areas in Belfast; a ministry to industry.)
- 29 Convocation of American Churches in Europe:** Stephen Bayne, Jr., Bishop in Charge. (For the work among Anglicans in Europe; a deepening ecumenical awareness and witness; unity amid diverse national traditions.)
- 30 Cork, Cloyne, and Ross, Ireland:** Richard G. Perducci, Bishop. (For a second three-year MRI project of financial clergy training in Northern Uganda and Nagpur.)
- 31 Coventry, England:** Cuthbert K. N. Bardsley, Bishop; John D. McKie, Assistant Bishop. (For the cathedral's ministry of reconciliation; effective work in the large housing estates; retention of spiritual values in a materialistic age.)



DGE not," Jesus says. The directive seems clear enough, we lift it out of the text to carry and in our minds as a guiding op. But if we took a close look at elves and our actions, we would ize that we make no real attempt ollow it. What's more, taken as a ctive, it won't work.

or we cannot *not* judge. We can-keep, moment by moment, from ing choices based on estimates of gs, situations, and people. "Judg- is part of life.

n the Gospels, Jesus Himself ap-ers to be judging constantly. He s the scribes and Pharisees a series judgmental names: "hypocrites," ls," "vipers." He makes (whether ically or not) the customary dis- tions between sinners and right- es people.

le seems, furthermore, to expect crowds around Him to form opin- es, too: "Why do you not judge o yourselves what is right?" (Luke 257 RSV). And, most bewildering ull, He tells the same disciples He earlier instructed not to judge ey shall "sit on thrones judging h twelve tribes of Israel" (Luke 229).

o what does He mean when He as, "Judge not"?

Maybe we should put the phrase k into its context. We know it et in Matthew: "Judge not, that a be not judged. For with the judg- nt you pronounce you will be gged, and the measure you give will e the measure you get. Why do you e the speck that is in your brother's e, but do not notice the log that is your own eye? . . . You hypocrite,

first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (Matthew 7:1-3, 5 RSV).

Jesus seems to be telling us that we lack any kind of sound basis for judgment, and therefore must not judge. We have that log in our eye. Our faults and shortcomings, our biases and prejudices, cluster round the pinpoint center of our own ego, and distort our vision.

We think we are the center of the universe. The way we see things—that is how they are. The way we want things—that is how they should be. And we judge the things and people around us according to this pinpoint standard, weighing them on it as if we were God Himself.

If we sit on a throne inside ourselves judging what is around us, we can be sure of one thing—that all the mountains, valleys, secret caves, and dismal swamps of our own interior world will be clearly visible to those we are judging. Our judgments reveal our basic attitudes, even the ones we have most successfully managed to conceal from ourselves. In judging other people, we are judged. They will see us as we are.

When Jesus warns us, "Judge not, *that you be not judged*," He is asking us to remember that we are all blinded by our over-enlarged, god-sized selves. He is asking us all to be human together, aware of the log obscuring our own vision, and ready to admit how small it looks beside that

speck we have been so busy noticing in our brother's eye.

When we come to this point, we will be able to judge for ourselves what is right, what is good and what is bad, what must be done and what ought not to be done—but for ourselves only, not for others. We will have climbed down from that judgmental throne.

We will be where we should have been all along—standing with our feet on the ground, ready to walk humbly with our God. We will take full responsibility for what we are, what we see, what we think. We will begin the lifelong job of casting that log out of our eye, of learning to know and live with ourselves without hiding behind self-protective projections of judgment upon other people.

We will walk the road Dante described in *The Divine Comedy*, which took him through Hell and Purgatory to the point where he stood, fully human for the first time, "ready for the stars," and heard Virgil say to him, "Lord of yourself I crown and miter you."

At this point we will indeed begin to judge others. The only really effective way any human being can "judge" another is by example—by the quality of the life he lives, by the interior world he shows forth in his attitudes and actions.

The person who knows the full range of what it means to be human has gained that other throne, the one Jesus promises His disciples—a throne from which, simply by what he is, he clears other people's eyes and shows them values they never glimpsed before.

BY MARY MORRISON

KNOW YOUR DIOCESE

The Episcopal Church in Hawaii has the distinction of being there by invitation, for it was at the request of King Kamehameha IV and his energetic Queen Emma that the Church of England, in 1862, sent its first bishop and missionaries. In 1902, the Episcopal Church in the U.S.A. assumed responsibility for the work in the Hawaiian Islands.

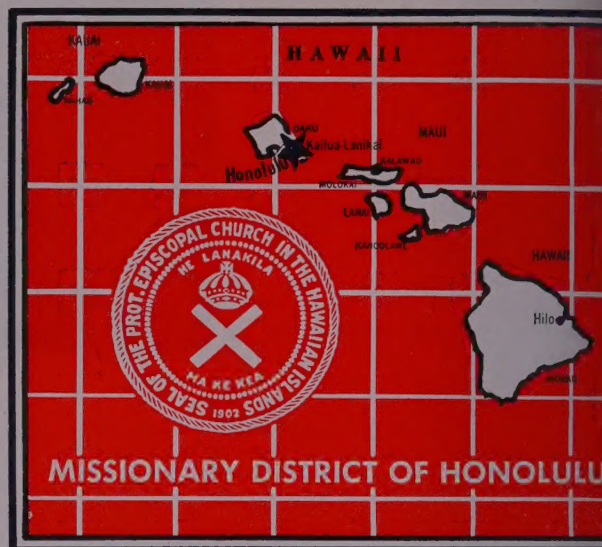
Of the thirty-two islands in the Hawaiian chain, only seven are inhabited, and only six have established Episcopal Church work. Other islands in which the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, exercises Episcopal jurisdiction stretch many miles from the bishop's headquarters in Honolulu: Midway, 1,443 miles; Wake, 2,334; Guam, 1,518; American Samoa, 2,614; Okinawa (Ryukyu Islands), 6,498; Chi Chi Jima (Bonin Islands), 2,168; and Kwajalein (Marshall Islands), 2,269.

The present number of baptized persons exclusive of Okinawa is 18,862 (13,284 confirmed) who are ministered to by fifty-five clergymen, three chaplains, and 166 lay readers. The clergy of the district represent many races and cultures—Japanese, Chinese, Filipino, Hawaiian, Korean, and Caucasian.

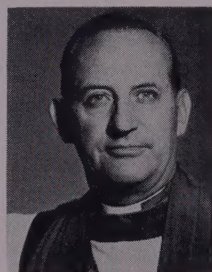
The Missionary District of Honolulu is the first overseas district to assume full responsibility for the bishop's salary and that of his staff and office expense. The people of the district achieved this during a successful fund-raising program undertaken in 1962, the district's Centennial year. The Church in Hawaii has taken on a new look because of that program. Nine missions achieved parish status, and seventeen new missions were established. Three of the Church's schools have entirely new plants (including chapels): Iolani School for Boys, Honolulu; Hawaii Preparatory Academy, Kamuela; and Seabury Hall, Makawao. Other new buildings include twenty-six churches, forty rectories, twenty-six parish halls, and twelve other school buildings. The jurisdiction also has four new conference centers.

The Church's work on Okinawa began in 1951, when the Presiding Bishop gave jurisdiction of the Ryukyu Islands to the Bishop of Honolulu (see page 30). The Rt. Rev. Charles P. Gilson, Suffragan Bishop of Honolulu, lives on Okinawa. Honolulu and Okinawa are MRI companions and are developing the relationship in imaginative ways to link parishes and individuals. The Church in Okinawa has ten missions, two kindergartens, and ten clergymen. Two men in the leper colony of Airaku-en were recently ordained to the perpetual diaconate and will serve in the two leper colonies. Three nuns from the Sisters of Nazareth in Japan are at St. George's Convent and work at All Saints' Day Nursery, assist in teaching catechumens, and lead retreats.

Current objectives for the Church in Honolulu are greater involvement in the mission of the Church through



renewed understanding; a restructured program where necessary to fulfill their mission; and gathering the best resources to meet the job. In short, the Missionary District of Honolulu's objectives are Mission, Restructuring, and Implementation, which Episcopalians of the district believe are the heart of Mutual Responsibility and Interdependence in the Body of Christ.



The Rt. Rev. Harry Sherbourne Kennedy, Bishop of Honolulu, was born in Brooklyn, New York, on August 21, 1901, the son of David and Mary Kennedy. He was educated at Colorado State Teachers' College and did graduate work at the University of Southern California. In 1925, he was graduated from St. John's Theological Seminary, Greeley, Colorado, with a Bachelor of Divinity degree.

After his ordination to the priesthood in 1925, he was rector of Epiphany Church, Concordia, Kansas, and priest-in-charge of St. James', Belleville, and St. John's, Mankato. In 1929 he went to Colorado, first serving as rector of St. Thomas' Church, Alamosa, and Missionary in the San Luis Valley, later as rector of St. Thomas' Church, Denver, and of Grace Church, Colorado Springs.

Bishop Kennedy was a chaplain with the U.S. Army 11th Armored Division when he was elected to become Bishop of Honolulu. He was consecrated to be Sixth Bishop of Honolulu on January 11, 1944.

Seabury-Western Theological Seminary and Trinity College, Hartford, Connecticut, have honored Bishop Kennedy with Doctor of Divinity degrees. He also holds a Doctor of Sacred Theology degree from the Church Divinity School of the Pacific. Queen Elizabeth conferred upon him the title of Honorary Commander of the Most Excellent Order of the British Empire in 1963. The Korean Government awarded him the Silver Key for service in 1953.

The former Katharine Kittle and Bishop Kennedy were married in 1927. They have five sons: Bruce, David, and Paul are priests, and the twins, Joel and Mark, are college students. The Kennedys have five grandchildren.